A.W.

A petite Pallace of Pettie his Pleasure.

Containing many pretie Histories, by him set forth in comely colours, and most delightly discourſed.

Omne tulit punctum, qui miſcuit utile dulci.

By Georg pettie son of Jo: pettie of Tatsworth com: oxon: gener.

Imprinted at London, by G. Eld. 1608.

BODLEIANA BIBLIOTHECA

C. 33

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The Printer to the Reader.

HAuing sometime in my custodie this booke in written hand, which by meanes of a speciall friend of mine was committed vnto me, I was by him effsoones earnestly solicited to publish the same in Print, who being such a one, whose request I would not willingly deny, I fell to perusing the worke, and therein found such sharpenesse of wit, powdred with such pleasantnesse of inuention as I thought I could of duety do no lesse then yeeld vnto him, in so friendly & reasonable a request. Neuertheless, hauing a speciall regard, not to attempt any thing that might iustly prouoke the Auctours displeasure, or offend any Godly man or woman of what vocation soeuer, I haue with great industry imployed my diligence to beare my selfe vprightly herein, well perceiuing that these Historiesweere by himselfe, vpon his owne and certaine of his friends priuate occasions, drawne into sundry discourses, and by him penned rather for his owne priuate exercise, then to haue them come abrode to view of all men. Thus willing therefore to accomplish the desire of the one, and not to incur the displeasure of the other, as also to pleasure you the friendly Readers hereof, I haue imprinted the worke, partly vsing my discretion in omitting each matter, as in my iudgement to the Auctour might seeme offensiue, and yet I trust not leauing imperfection in the discourse: whereof, if I haue not gelded to much, or haue gelded as much as was needfull, I am sure I haue deserued the lesse reproofe for considering that in matters of pleasure, the Printer may sooner offend in printing

too much, then in publishing too little: I haue applied my selfe to the more commendable part, hoping that how much the lesse of some matters I haue Printed, reserning the discourses perfect, so much the lesse I am to bee blamed for the deede. As for the Gentleman that wrote this woorke, as he was vnknowne vnto mee, so had I no conference with him, neither could I vse his aduise in abridging any thing, which may be some cause of the disgracing of that, which doubtlesse he had penned with great excellency, and eloquence. If herein, as I feare, I gaine his displeasure for leauing in something which hee would not haue beene seene, or incur your ill willes, for any errour committed, I earnestly craue pardon both of him and you: assuring you, that it lyeth in your power so to thinke of his doings, and to yeeld him such curteous considerations for the same, that he shall haue more cause to thanke mee, then to thinke ill of my dealings in this respect. Which if your curtesies shall performe, yee shall encrease my duety towards you, and his good will towards me: yee shall make me show my will, and him his skill another time to pleasure you, and binde both of vs to remaine ready at your commandement. As for mine owne part, I am able to assure you, it is for your pleasure and profit, that I haue [illegible] done, and done whatsoeuer I haue done in this behalfe.

Fare yee heartily well,

R. W.

Sinorix and Camma.

Sinorix chiefe gouernour of Sienna in Italie, glancing his eyes vpon the glittering beautie of Camma, wife to Sinnatus, a Gentleman of the same Citie, falleth into extreame loue with her, and assayeth sundry traines to winne her good will. But perceiuing his practises to take no wished effect, and supposing the husbands life to hinder his loue, caused him to be murthered by a Ruffian. Camma to the intent she might be reuenged vpon the cruell murderer, in stead of a bad marriage preferred her selfe in mariage to him, and him in pledging her a draught of poison which she had prepared for that purpose, in manner as followeth.

AMong all the bonds of beneuolence and good will, there is none more honourable, mancient, or honest, then marriage: so in the contrie, there is none that doth more firmely fasten, and inseperably vnite vs together, then the same estate doth, as wherein the fruits of true friendship do more plentifully appeare. In the Father is a certayne feruent loue and carefull good will towards the Childe: the Childe beareth a fearefull affection and fatefull obedience towards the father: the maister hath an imperious regard of the seruant, the seruant a seruile care of the maister. The friendship amongst men is grounded vpon no Law, and disloined vpon euery light occasion: the good will of kinsfolke is commonly cold, as much of custome, as of deuotion. But in this stately state of Matrimonie, there is nothing fearefull, nothing fayned: all things are done faithfully without doubling, truely without doubling, willingly without constraint, ioyfully without complaint: yea there is such a gentle all consent, and naturall agreement betweene the man and the wife, that they both with and will, count and crane one thing. And as a siens grafted in a strange stock, their natures liking united by growth, they become one, and together beare one fruite: so the loue of the wife planted in the heart of her husband, their hearts by continuance of loue become one, one soule, one desire seemeth

them both. And as the lims loseth from the stocke, withereth away, if it be not grafted in some other: so a louing wife seperated from the society of her husband, withereth away in woe, and leadeth a life no lesse pleasant then death, as the sequele of this history shall shew, wherein you shall see a meruellous mirrour of blessed Matrimony, and a terrible tipe of deadly tiranny.

In the City Scienna were a married couple, the husband named Sinorix, the wife called Camma, who as they were by estate worshipfull, by vertue honourable, and by godnesse gracious, so were they in riches fortunate in children fruitfull, in friends flourishing, and in loue so loyall each to other, that they long time led a louing and quiet life together. But either fortune enuying their prosperitie, or the diuill displeased with their vertuous life, or God disposed to trie their trueth, & make them paterns to their posterity, conuerted this happy life to heauy estate, and raised vp one Sinorix to race & beate downe the firme foundation of their louing wedding and liuing together. For this Sinorix glauncing his gazing eyes on the blazing beauty of Camma, receiued so deepe an impression of her perfection in his heart, that immediately he fixed his fancy vpō her comely corpes. And being the chiefe ruler of the Cittie, had perswaded himselfe, y there was none in the City so stout, but would stoupe at his lure, nay none so faire, but would faine imploy themselues to pleasure him: but on the other side, y renowned vertue of Camma came to his minde, which perswaded an impossibility to his purpose. And floting thus betweene hope and dispaire, he entreth in to these tearmes.

O miserable wretch that I am, to whom shall I addresse my complaints? Is it the heauenly powers and Goddes of loue that hath depriued me of my senses and shewed their diuine working in me? Or is it the hellish hags and spirits of spite y hath bereaued me of reason, and executed their cruelty on me? Is it loue that leadeth me to this vnkindnes? Or is it hate that haleth me to this hurt & mischiefe? No, no, the Gods guide vs to goodnesse, the furies of hell it is that forces vs to filthines, neither doth it any way deserue the name of loue, which driueth such torment to my troubled minde, that al the diuills in the lowre world could do the like. What shame, why am I so blindely bold, deadly to blaspheme against that which pre-

credit altogether of nature, which nature hath imparted to all men, and which I ought to follow without repining or resisting: for so long as I follow nature as my guide, I cannot do amisse: and seeing nature hath taught us to loue, why should I not rather prayse her precepts, then reprayne that which by natures lore is allowed? And touching torment of mind, or other inconuenience it bringeth, is it all able to impaire the least ioy which I shall enioy in imbracing my Camma? is it not meet that he which would reap, should sow, he that would gather fruit, should plant trees, he that would reach the sweet Rose, should now and then be scratched with the sharpe briers? I meane, it is meete, if I purpose to possesse so prayer a pece as Camma is, that I should flee no labour, or refuse any perill in the pursuit therof. And herupon he determined to follow the fury of his fancy, what pangues or perils so euer he incurred thereby. And hauing reuolued many mates in his minde how he might assure to his purpose, at length he resolued upon this, to institute a sumptuous banquet, whereto he inuited the chiefe of the citty, among whō Sinnatus and his wife Camma were not forgotten, to witte, the only authors of the feast. Now to the more royall receiuing of his guests, he met them at the entrie into his Palace, & gaue them this greeting: Faire ladies, as I am right ioyfull of your presence, so I am no lesse sorrowfull for the paines which you haue taken, in vndertaking so great a iourney this darke & misty euening, for the which I must accost my self so much the more beholding to you, by how much greater your labour was in comming, & by how much lesse your cheare shalbe able to countervaile it now you are come: and taking Camma by the hand, he sayd softly vnto her, I pittie the paines of these Gentlewomen the lesse, for that you were in their company, whose pearsing eyes, as Celestiall fires or heauenly Lampes, might serue for lights in the darke, whose sweete face might perfume the ayre from all noysome smels which might annoy them, and beholding your louely lookes and perfect shape, they might take such delight, that the wearines of the way could nothing molest or greeue them.

Camma hearing her selfe so greatly prayed of so great a personage as he was, could not kepe the blood red out of her Alablaster cheekes, and thinking no serpentine malice to lie hid vnder these merry and sugred words, she gaue him this courteous answer.

If

If (faire) the company had made no better prouision for lights and other things necessary, then such as you speake of, they might haue home light into the mire: but as I perceaue by your words you doe wilfully to tell vs lies, so I am content for this once to beare with the infirmitie thereof, thereby to ease some part of the payne which you are like to take in receiuing such troublesome guestes as we are: and for that cheare you nede take no thought, for it shalbe so much the good for vs, by how much lesse we haue deserued any at all at your hands. After this amorous encounter, he conducted his company in fit order to the banquet, & so disposed the matter, that Camma sate ouer the table right ouer against him, whereby he freely fed his eyes on that meate which conuerted rather to the nourishment of fancies, then to wholesome humors of health. For as this sweet meate that he, he was in extremity of sickness, resolue not to be place there to strengthen the body, but to nourish humors to vex the heart and disorder so though her face and lookes were fine & sweet, and brought delight to all the beholders eyes; yet to him they brought onely torment and trouble of minde. And notwithstanding, he perceiued her beauty to feed his hauke, & her lookes to procure the losse of his liberty, and that as the Cocatrice by sight onely killeth: so she by curteous countenance only, killed and wounded his hart, yet could he not refraine his eyes from beholding her, but according to the nature of the sickly patient, which chiefly desireth that which chiefly is forbidden him, he so incessantly threw his amorous glances towards her, that his eyes were altogether bleared with her beauty, and she also at the length began to perceiue his louing lookes towards her, which made her looke pale, in token of the little pleasure she tooke in his toyes, and of the great feare she had, least some other should marke them, whereby her good name might come in question. The banquet being ended, euery one of them prepared themselues to heare a stage-play, which was then ready to be presented. But Sinorix being able to play but one part, which was, of a vaine passionate Louer, determined to go forward with the tragidie already begun betweene Camma & him, and seeing her sit out of her husbands sight, placed himselfe by her, and entred into reasoning with her to this purpose. If (faire Lady) this simple banquet had beene so sweet and pleasant to your simply selfe and the rest, as your

your sight is delightfull to me, I am perswaded you would not haue changed your cheare for Nectar & Ambrosia, which the Poets faine to be the food of the Gods: but seeing there was no cause of delight in the one, & the other conteineth that in it which may content the Gods themselues, I shall desire you in good part to accept the one, & courteously to account me worthy to enioy the other. And though I haue not here tofore by dutifull seruice manifested vnto you the loyalty of my loue, yet if my pore heart could signifie vnto you the assaults it hath suffered for your sake, I doubt not but that you would confesse, that by force of loue I had won you, and were worthy to weare you. For albeit by humane lawes your husband onely haue interest in you: yet by natures lawes (which being more auncient, ought to be of more authority) he ought to loue you, which loueth you best, and endureth most paine for your sake. And for proofe of Nature lawes, it may please you to consider the quality of the Wife, who alway chooseth that Wife for her mate, who is made most leane & faint by following her: besides that, my title maketh vnder the Ensigne of nullite, which is a better guide to euery one according to his desart, & that the desart of loue, is only loue againe. I know you are not to knowledge all the goods in the world are not able to requite good will, the one belonging to the minde, the other incident to the body: but, from the equity of my cause I appeale to your good grace & fauor, and at the bar of your beauty I humbly hold vp my hand pleading to be tried by your curtesie and mine owne loyalty, and minding to abide your sentence, either of consent vnto life, or of denial vnto death. Camma hearing this discourse, as soone loked red for shame, as pale for anger, neither would disdaine let her make him answere, neither would her griefe giue her leaue to hold her peace, but standing a while in a maze betweene silence and saying, at length the brake of the one, and burst out into the other, in this sort.

If (Sir) your banquit had binne better, then this your talke is pleasant to me. I am perswaded the dishes would haue bin taken vnhole from the Table without touching: but as the one was far better then the company deserued, so the other far a farre worse woman might more fitly haue serued: if your sweet meate haue

such soure sauce, the next time you send for me, I will make you such answere, as was made to Craterus the Emperor by Diogines, who he sét for him to make his abode with him in his Court: who answered, he had rather be fed at Athens with salt, then liue with him in all delicacy: so for my part, I promise you, I had rather be fed at home with bread & water, then pay so dearely, for dainty dishes. Touching the paines you haue endured for my sake, I take your words to be as false towards me, as you would make my faith towards my husband. But admit they were true, seing I haue not willingly bin the cause thē, I coūt not my self bound in conscience to counteruaile thē, only I am sory they were not bestowed on some more worthy your estate, and liefe worthy an honest name then my selfe, which being the chiefe riches I haue, I meane most diligētly to keepe. The interest which cauellingly you claime in me, as it consisteth of false premises, so though the premises were true, yet the conclusion which you inser therof followeth not necessarily: For were it so that your loue were greater towards me then my husband (which you cannot induce me to beleeue) yet seing my husband by order of law hath first taken possession of me your title succeeding his, your successe and fate must needs be colde and naught: for as your selfe say of lawes, so of titles the first are euer of more force, and the most auncient of most authority. Your Macduish example, though it shew your Sorely braine, yet doth it inforce no such proofe to your purpose, but that by my former reasō it may be refelled, for that the Macduise is free from the proper possession of any: but therin truely you obserue decorum very duely, in vsing an example of a beast in so beastly a cause: for like purpose, like proofe, like matter. Your manly marching vnder the ensigne of iustice, if reason be your captaine generall to lead you, I doubt not, but some to turne you to a retire: for if it be good-will which you beare me, I must néedes grant you duly deserue the like againe: but when you are able to proone it good-will to deflowre my chastity, to bereaue me of my good name, to dispoile mee of mine honour, to cause me to transgresse the bonds of honesty, to infringe my faith towards my husband, to violate the sacred rites of matrimony, to pollute the temple of the Lord, with other immeasurable enormities, when I say, you are able to proone these

to

to proceed of good will, then will I willingly yeeld consent to your request. But sir the unreasonablenesse of your suite: would you haue me in shewing curtesie toward you, commit cruelty towards my selfe: should I, in ertending mercy to you, bring my self to misery: should I place you in pleasure, and displace my selfe of all ioy? for what ioy can a woman inioy, hauing lost her chastity, which ought to be the Ioy, Iewel, and Iem, of all Gentlewomen of my calling and countenance? Your appeale from your owne cause to my courtesie, bewraieth the naughtinesse thereof: for if it be not ill, why stick you not to it? If it be good, why appeale you from it? But seeing you haue constituted me iudge in this case, you know it is not the part of a iudge to deale partially, or to respect the man more then the matter, or to tender more mine owne case then your cause: therefore indifferently this sentence definitiue I giue, I condemne you henceforth to perpetual silence in this suite and that you neuer hereafter open your mouth herein, being a matter most vnseemly for your honor, and most preiudiciall to my honestly: and in abiding this sentence (if you can bee content with honest amitie) for the curtesie which I haue alwayes found at your hands, and for the good-will which you pretend to beare me, I promise you, you shall iniov the second place in my heart, and you shall finde me friendly in all things, which eyther you with reason can aske, or I with honestly grant.

Sinorix hauing heard this Angel thus amiably pronoūcing these words, was so wrapt in admiration of her wisdom, & rauished in contemplatiō of her beauty, that though she had not iniovned him to silence, yet had he not had a word to say: and least his lookes might bewray his loue, and his countenance discouer his case, he secretly & sodainly withdrew himselfe into his chamber, to studie what face to set on the matter: and casting himselfe vpon his bed, after he had dreamed a while vpon his doting deuises, at length he awaked out of his wauering thoughts, & recouerd the possessiō of his senses againe: by which time ỳ play was ended, & his guests ready to depart, whereupon he was driuen to come forth of his chamber to take his leaue of them: and bidding his Mistres good night, he gaue her such a looke, that his very eies seemed to plead for pity, so that what his tongue durst not, his eies did. His guests being gone, he disposed himselfe to rest: but loue (which was

thew his good maiesty, willes you otherwise to impose that mighty which I had in examining particularly euery point of her answer: And though the first part seemed somewhat sharpe and rigorous, & the second sustained the confutation of his cause: yet the third & last part seemed to be mixt with metall of more milde matter, which he repeated to himselfe a thousand times, and thereupon, as upon a firme foundation, determined to raise vp his building againe, which the two former parts of her answer had vtterly ransacked to the ground. But mistaking the nature of the ground whereon the foundation was laide, his building (as if it had been set on sand) soone came to ruine: for by that promise of friendship, which she friendly made him, he similterly conceiued hope of obtaining that, which she neither with honour could promise, neither with honestie performe: & feeding himselfe with that vaine hope, in great bauery, as in a maner assured of the victory, he wrote vnto her to this effect.

Albeit good Sophia, you haue imprysoned my tongue in silence, yet my hand is at libertie to bewray the secrets of my heart: & though you haue taken my heart prisoner, yet my hand hath free power to plead for release & relief. Neither would I you should esteeme me in the number of those cowardly soldiers, which at the first Cannō that roareth giue ouer the seege of the City they assault: for I haue been alwaies setled in this opinion, that the more hard the battell, the more haughty is the conquest, and the more double still the battaile, the more haughty the victory. And as it is not the part of a politike Captaine to put himselfe in perill, without hope of gaine: so to win the bulwarke of your Brest, I count not a more rare praise than euer Alexander had in subduing so many Cities vnto Macedonia. And though my presumption may seeme great, in presuming on one of so high a calling as your sweet selfe, yet seeing all degrees of estimation, equality is chiefly couiced, I trust you will cleere me of crime & blame: neither would I you should thinke my sight so free to stoupe at euery Gate. For as the haughty Eagle will not pray on carrion: neither will courtly Citizens practise common Inns. But because I know it best to be in you, iudge both according my calling, and conformity with my fancie, I haue chosen

you

yourself a goddesse of my affections, humbly beseeching you to pity pitty to heare & pitty to see, my daily paines, yours dayly beloued you, that it may not be said, your name hath been called in vain, wherby you may loose that honor which either of duty, and of condition we owe unto you. The benefit wherin you bestow on me, in granting me the second place in your heart, as I must acknowledge, though somewhat enuiously, so must I crave a greater, though somewhat impudently: for seeing my whole heart & body are yours, me thinkes a peece of your heart is a poore peece of a mercie. May the matter perplexe, consider my case courteously and take compassion of my speedy

Yours altogether, *Don Sinorix de Sinnia.*

Gamma hauing reteyued and read this letter, was assailed diuerslie, sometime with sorrow, in thinking on the time she first saw him, or he her; some-time with repentance of her former promise made him, sometime with pitie on his part, sometime with pitie on her owne: but at length pitie vanquished pitie, and caused her to send this rough reply to his letter.

The litle account you make of me and my good will, I perceiue by the litle care you haue to satisfie that which I gaue you in charge. You would ill haue done as the knight Vlisses, who at the commandement of his Lady Ellis lozdare the vse of his tongue, & remained dumbe the terme of three yeares. But as you subtilly thinke to discharge your selfe of my charge, by writing, & not speaking, so by writing I simply do vow to vnderstand, that from henceforth you looke for no more of my hands, then of a Dragons. I will not say an enimies: for seeing my promise was but upon condition, the condition being broken, my promise is voide. And seeing you haue plaid the pettie merchant aduenturer, to hazard a good will and credit you had with me to get more, the tempest of my iust displeasure hauing driuen your sail against the rough rocks of repulse, and you haue made shipwracke of all. Your courragious perishing in your purpose, proueth you rather a desperate sot, then a discreet souldier: for to hop against the hill, and striue against the streame, hath euer been counted extreame folly. Your valiant venturing for a play of billes, proceeds rather of couetousnesse then of courage, for the valiant souldier seeketh glory, not

gainerbut therein you may be more fitly resembled to the Caterpiller, which cleaueth onely to good fruites: to the Worm, which eateth all of the best cloth: to the Canker, which consumeth the wood in the smallest stalkes: to the Wilde, which by his will will kill the fattest things. The equality which you pretend to be betweene us, is altogether unequall: for both you exceed me in degree, and I excel you in honestie, so that neither in calling nor quality, there is any equality betweene us. Whereas you have chosen me for your goddesse, I beseech you suffer me to remain an earthly creature, & seeing you that God which can bridle your wanton desires, & giue you grace to giue your neighbors leaue to liue honestly by you, least you take his name in vaine, who will verily punish your vanity at the length, though for a time he suffer you to swallow in your wickednes. For it is ye prudent policy of God, to suffer the sinful long time to swim in their sinne, to make their sinking more fearefull, by their sodaine shrinking frō prosperitie to aduersitie, for aduersitie is euer more bitter vnto him who hath long time liued in prosperitie: neither must you thinke that that which is deferred is taken away. For as your selfe, or any other that vseth money, though you defer your creditor for a time, yet you defraud him not altogether of his due: so, though God take daies with you for a time, yet assure your selfe he will pay you at length, yea and perchance with large vsury, besides the due debt. For as a Hawke, the higher pitch he fleeth from the ground, with the more force he stoupeth downe vpon her pray, & can the more easily commaund it, so as a stroke is giuen, the higher it is lifted, the heauier it lights: so, Gods vengeance the longer it is deferred, the more it is to be feared. And this god counsel take of me, as the last benefit which you shall euer receiue at my hands.

Yours nothing at all, *Confiuring Camma.*

Sinorix hauing seene this rigorous resolutiō of his mistres, went another way to worke, he suborned an old woman of the city, well seene in soliciting such sutes, to go vnto her, and present her from him wt many rich iewels, all which (he willed her to tel) he would willingly bestow for one simple consent of her good will. The old woman, hauing done his thankful message without shame, said of her selfe in this sort. Surely mistresse Camma, if the experience

which

which old yeares haue giuen me, might craue credit for the coū-
cell which I shal giue you, I would not wish you to refuse the
friendship of such a one as Sinorix is, who is able to fill your
purse with many crownes, & fulfil you with pleasure euery way: neither
is it inconuenient for you to spend your golden yeares but in golden
pleasure, nor not to be tyed to one diet, which bringeth satiety &
loathsomnesse, but to haue choice of change, which breedeth appe-
tite and lustinesse.

The chast eares of Camma not able to endure this course dis-
course, she cut off her ghostly counsell with these cutting words.
Gentle woman, if you were indued with as many good condicions,
as you haue liued yeares, you would neuer haue vndertaken so
shamefull a message, and were it not more for reuerence of your
yeares, then respect of your arreid, I wold make your filthy trade
of life so knowne, that you should euer hereafter be ashamed to
shew your face in any honest cōpany. What, do you think, though
money can make you a bawde, that it can make me an harlot: and
though you for gaine sake no filthinesse, that I for glory follow no
faithfulnesse, either towards my spouse and husband, either to-
wards my Lord & God: Do you iudge me so couetous of coyne,
or so prodigall of mine honour, that to get the one, I will lose the
other? Or doth he that sent you thinke so abiectly of me, y gaine
may more preuaile with me the good will, money more then a mā,
coine more then courtesie, iewels more then gentlenesse, pearls
more then perils & paines which he hath endured for my sake: no,
let him vnderstand, if any thing could haue caused me to swarue
frō my duty, loue, not luker shold haue allured me therto. But as
I am fully resolued, faithfully to keepe my vow & promise made
to my husband, so I beseech him not to beslow any more labour in
attempting that which he shal neuer attaine vnto: for before this
my resolution shall be reuersed, he shall see the dissolution of my
body into dust. But if he will not thus giue ouer his suite, he will
cause me to make those priuie to his dealing who will make him
ashamed of it: & for your part, you may pack you hence with this
your trash and trumpery, to those which measure their honor by
the price of profit, and their glory by the guerdone of gaine. This
honest woman being gone away with a flea in her eare, Camma

began

[illegible]

Earle of Pancalier may serue for testimonie, who when the Duch
esse of Sauoy would not yeelde to his lasciuious lust, wrought
such wiles, that she was condemned for aduulterie, & iudged to suf
fer most shamefull death by burning. Now to preuent either of
these perils it lyeth in my power: and seeing of euils the least is to
be chosen, I thinke it better then to hazard life, liuing, or good
name, to loose that, which shall be no great losse to my husband or
my selfe: for as the Sunne though it shine on vs here in Italy, yet it
giueth light likewise to those that are in England and other places,
or as the Sea hath fish for euery man, or as one good dish of meate
may well suffice two persons though very hungry: so is there that
in me wherewith Sinnatus may be satisfied, and Sinorix suffised:
And this incourageth me thereto, the rather, for that I see by expe
rience in most of my neighbours, ỳ those are euer most made of by
their husbands, who that way deale most falsly with their husbands.
Beside that, how openly so euer they deale in these affaires, their
husbands neuer heare of it: and though they do heare of it, yet will
they not harken vnto it: and though they doe in a manner see it, yet
will they not beleeue it: and though they do beleeue it, yet will they
loue them the better, to haue them leaue it the sooner. Againe, what
know I whether my husband deale falsly with me, and rob in some
other streame, which if it be so, I shall but saue his soule in paying
his debts, and exercise the vertue of iustice in requiting like for like.
And touching corrupting of my childrens blood, I thinke it made
more noble, in participating with a blood more noble then my hus
band is. But canst thou harlot call him husband, whom thou mea
nest so wickedly to betray? Am I in my wits to vse these witlesse
words? Is it my mouth that hath vttered this blasphemy? or was
it the diuill within me that deliuered it forth? No, if I were guil
tie but in thought thereof, I would reckon the fault with criminall
penance, yea if I felt my part in me apt to any such euill, I would
cut it off, for feare of infecting the rest of the body. Good God whi
ther now is honor fled, which was euer wont to be ỳ fairest flower
in my garland? Whither now is chastity chased, which hath beene
alwayes the chiefest stay of my state? Shall the Sunne of my shi
ning life be now eclipsed with an act so filthy, that the very remem
brance thereof is no lesse grieuous then death? Why, was Helen

[illegible] accustomed their [illegible]
[illegible] to be revenged on [illegible] her champion
[illegible] that the Gretians continued their siege so long. And how
[illegible] sentences I may incur by this resolution, I am well
[illegible] there are many to be sled made that of
[illegible] [illegible] [illegible] then of mine husbandes? Is
[illegible] protected to live in [illegible] life
[illegible] before beheld for [illegible] enterprises
[illegible] not [illegible] [illegible] [illegible]

but hauenot after would be ielous ouer me? right fearful would he be to keepe that which he saw others so busily to seke. And (such is the malice of men) perchance he would iudge some light behauiour in me to be the cause that encouraged Sinors to attempt my chastity. For men haue this common opinion among them, that as there is no smoke but where there is some fire, so felowme is there any feruent loue, but where there hath bin some kindnes shewed to kindle ones desire. Moreouer this toy may take him in the head, that it is a practise betweene vs both to preuent suspition, & cloke our loue, and with the firme perswasion of my inuincible chastitie, to lull him a sleepe in securitie, and then most to deceiue him when he least suspecteth guile: & if at any time he heare of it by other, I may stop his mouth with this, that I my self told him of it, which if I had ment to deale falsly with him, I would not haue done: yea what know I, whether he will like the better or worse of me, for hauing such a Bees nest in his braine? Lastly, I should derogate much frō mine owne vertue, & bi a manner accuse my selfe of peeuishnesse to fall that in me, as though I were not strong enough to withstand his assaults, without the assistance of my husband. But God, in whom I repose my trust, shall fortifie me against the fury of my foes, and giue me grace with discretion to keepe his loue, with charitie to eschew his charms, & with pitie to resist his prauity.

Now to returne to Sinors, so soone as that old Pandarus had related vnto him at large the answer of his Mistres, he fell from the place he sate, flat vpon the ground, & lay in a traunce a great while: and now those sparkes which before loue had kindled in him, were with continuall sighes so blowne, as it were with a paire of bellowes, that they brake forth into fiery flames, and that which before was fancie, was now turned to fury. For being come to himselfe, or rather being quite past himselfe, with staring lookes, pale countenance, with fiery eyes, with gnashing teth, with trembling tongue, in rage he rogred forth these words.

And shall I thus be frustrate of my desire? shall I with words and wishes, with praiers and presents, pursue the good will of a dainty disdayning dame, and receiue but labour for my loue, and griefe for my good will? but ah frantick fole, why do I in my rage, rage against her, who is the most faire and curteous creature vnder

gement? No, it is that cruell Sinatus shut to wholy the love of my
separation, is to his lowering to enamor her, that cruelly her cruelltie to-
wards me, the feare she hath of him, is the cause she dareth not take
any good contenting pastime. Sins shall be thus in bitter, and I be
brought in wayes obliquous, he shall be so ingrayed with pleasure, and
I pine away in paine? (sayd) I will make him feele that once, which
he unkindly now feele a thousand times a day. And hereupon he retur-
ned with speede, he some pretence or other, to practice the death of
Sinatus, thinking thereby the better to obtaine the purpose of his
love. Then calling unto remembrance the flattering trustlesse ser-
vants, he laid before him the platforme of his purpose, and told him
plainely, if he would speedily dispatch Sinatus out of the way, he
would give him a thousand crownes in his purse, to keepe him in
another Country. His servant though altogether past grace, yet
his fashion take began to advise his master more wisely, saying.

Your owne wise part it makes to matter so another Country
is as good for me as this, & I count any place my Country, where
I may live well, and honestly: but for your part it behoveth you
to take wise dealing in your love, for that your love towards Cam-
ma is knowne to almost all the Citie, by reason whereof, if I should
commit any such act, it would needes be thought that you must nee-
by necessarie thereto, which will turne, though not to your death (for
that none hath authority above you to execute the rigour of the
lawes upon you,) yet to your bitter shame and reproch it cannot
but torment.

Well (sayth his master) the case is light, where counsaile can take
place: what talkest thou to me of shame, that am by injurious and
spitefull dealing deprived the use of reason, and dispossessed of my
wits and senses? Neither am I the first that have playde the like
part. Did not David the chosen servant of God, being blinded with
the beauty of Bersabe, cause her husband Vrias to be set in the fore-
front of the battaile to be slaine, which done, he married his wife.
Was why is it not lawfull for me to do the like? But I know the
worst of it, if thou wilt not take it upon thee, I will either do it my
selfe, or get some other that shall.

The man seeing how his master was bent, both to satisfie his
minde, and to gaine the great summe of money, promised to per-

form e

tyme his charge: which with opportunity of time and place he did. And seeing Sinnatus on a time (in ill time) passing thorow a blinde lane of the Cittie, he thrusted himselfe in a corner, and as he came by, shot him thorow with a pistoll: which done, he forthwith fled the Country. Cainma hearing of the cruel murder of her husband, and by the circumstances, knowing Sinorix to be the author thereof, tearing her haire, scratching her face, and beating her body against the ground, so soone as the flodes of teares had stinted so long that the Fountaine was dry, so that her speech might have passage, which before the teares stopped, she began to cry out in this carefull manner.

O God, what iniustice is this, to suffer the earth to remaine polluted with the blood of innocents? Diddest thou curse Cain for killing his brother Abel? and wilt thou not crucifie Sinorix for slaying Sinnatus? Is thy heart now hardened that thou wilt not, or are thy hands now weakened that thou canst not preserue thy seruants from the slaues of Sathan? If there bee no safetie in innocency, wherein shall we repose our selues? If thou be not our protector, who shall defend us? If the wicked vanquish the vertuous, who shal set forth thy honour and glory? or who will so much as once call upon thy name? But what meane I wretched wight to exclaime against God, as the authour of my euill, whereas it is only my self that am guilty of my husbands death? It is I that pampred vp my beauty, to make it glitter in the sight of euery gazing eye, in the thriftlesse threed whereof this Tirant was entangled, that to bestowne himselfe thereon, he hath wrought all this mischiefe. It is I that would not detect his doings to my husband, whereby he might haue preuented the perill which hung ouer his head. And seeing I haue been the cause of his death, shal I (being a murderer) remaine aliue? Did Alicione, seeing the dead carkasse of her husband Ceix cast on shore, willingly cast her selfe into the Sea to accompany his death? And shall I see my sweete Sinnatus slaine, and not drinke of the same cup? Did true Thisbe goare her gorgious body with the same sword wherewith princely Piramus had prickt himselfe to the heart? And are not my hands strong enough to doe the like? Did Iulietta die vpon the corps of her Romeo? And shall my body remaine on earth Sinnatus being buried? No, gentle death come with

thy direfull dart, and pearce my painfull heart, & with one death, rid me out of a thousand deaths at once. For what thought doe I thinke on my Sinnatus, which doth not procure me double death within thing doe I see belonging to him, which is not a treble torment to me? But it is cowardlinesse to wish for death, and courage enduresse valiantly to take it. Yes, I can and will behold my life for my Sinnatus sweete sake. But O God shall that Tirant remaine a time to triumph in his treachery, and vaunt in his villanye, shall I not see his fatall day, before my finall end? It is his bloud that shall be a most sweet sacrifice to the ghost of my Sinnatus, and mine: and then can I end my life contentedly, when I have offered up this acceptable sacrifice, and untill such time as I have opportunity hereto, I will prolong my dolefull daies in direfull griefs, and only the hope of revengement shall heavily hold my lothsome life and sorrowfull soule together: For other cause why I should desire life I have not, for that I am utterly deprived of all joyes of life. For as the byrd that is bruised with some blow, lyeth aloft on the leaues, and hoares his feathers sing, and is not able to utter one warbling note out of his mournefull layes, but rather hates the harmony which other birdes do make: so I, my heart being bruised and broken, sit solitarily alone, & see some hang about their husbands necks, some closely clip them in their armes, some trifle with them, some talke with them: all which sight redoubleth my paine, to thinke my selfe deprived of those pleasures: yea to a wretched wounded heart that pines in dole, every pleasant sight turnes to bitter spight, and the onely object which shal euer content mine eyes, shall be the destruction of that Tirant which hath brought me to this desolation.

Now Sinorix thinking that Time had taken away her teares and sorrow, and supposing that neither shee, neither any other had suspected him for the murder of her husband, began to enter into the lists of lust againe, and with a new encounter of incontinency to set upon her. But she so much abhorred him, that if she but heard his name it caused her nature to faile in her, and all her senses to faint: so that when hee saw no possibility to impell her to impiety, hee meant to moue her in the way of marriage, & caused her nere kinsfolke and friends to solicite his suite vnto her: who partly for feare of his displeasure, partly for that they knew it would be greatly to

her

for aduancement, laboured very earnestly in the matter, and were importunate vpon her, that no answere would satisfie them. Now Camma seeing she could not be rid of her friends, & foreseeing that by this meanes she might be rid of her enemy, agreed to take him to husband. And the day of the solemnizing of the mariage being come, they went together to the temple of Diana, where all things, according to custome being consummated, the bride wife (as the vse was) drunke to her husband in drinke, as he thought, but in deed in poyson which she had prouided of purpose: and when she saw he had drunke vp his death, she said vnto him: Go now, and in stead of thy mariage bed, get thee a graue, for thy mariage is turned to murder, a punishment iust for thy outragious lust and cruell tirranny, for vengeance asketh vengeance, and blood, blood, and they that sow slaughter, shalbe sure to reape ruine and destruction. Now Sinorix hearing these words, and feeling the force of the poyson to worke within him, assayed all the remedies he could to heale himselfe, but all in vaine. Camma also feeling the poyson to preuaile within her, fell vpon her knees before the aultar of Diana vttering these words.

O Goddesse, thou knowest how, since the death of my sweet husband, this life hath bin most loathsome and sower vnto me, and that the only offring vp of this sacrifice kept me from him, which now in thy presence I haue performed, I thinke my selfe to haue satisfied my duty, and purchased thereby a passport, to passe to the place and paradise where my husband hath his habitation.

Immediatly vpon this, so well as she could, she crauld home to her house, where she was no sooner, but she had certaine tidings brought her, that Sinorix was dead: Wherewith, with great ioy, she cast her selfe downe vpon her bed, and called her little children about her, and blessing, and kissing them, said:

Alas pretty Imps, who shal now defend you from your foes? who shall redresse your wrongs? your father is gone, your mother is going, and your yong soules must abide behind, to abide the brunt & bitter blast of this wretched world. Ah if the loue which I bare my husband had not bin exceeding great, nature would haue caused me to haue had some care of you, and for your sakes to haue suffred my selfe sometime longer to liue: but now as I haue shewed my selfe a louing wife, so I scarce shewed my selfe a naturall mother. But

alas

alas, it was reason I should preferre him before you, who was the author of you, and who blessed me with you. Well, I see now my time is come, my tongue begins to faile, come deare children and take your last conge of your loth mother, God shield you from shame, God preserue you from perill, God send you more prosperous fortune then your poore parents haue had. And thus farewell my fruite, farewell my flesh, farewell sweet babes, and (O) welcome my Sinnatus, whom I see in the skies redy to receiue me: and so in sorrow and ioy she gaue vp the ghost.

Now I would wish you blasing starres, which stand vpon your chastity, to take light at this lot, to take heed by this harme: you see the husband slaine, the ruffian fled, the louer poisond, the wife dead, the friends comfortlesse, the children parentles. And can the preseruation of one simple womans chastitie, countervails all these confusions? had not the losse of her chastitie, beene lesse then of her life? yea and of so many soules, which (no doubt) are in danger of damnation by their desperate and sudden death? and of her owne specially, by her wilfull and voluntarie death? But it is naturally incident to women, to enter into extremities, they are either to loving or too loathing: too courteous, or too coy: too willing, or too wilfull: too mercifull, or too mercilesse: too forward, or too froward: too friendly, or too fiendly: the meane they alwayes meanly account of: otherwise she might with reason (sooner then rigor) haue repressed his rage, she might with some continent courtesie, haue cooled his incontinent desire: and better it had bin to haue drawne him on with delaies, then to haue driuen him into such despaire, and to haue brought him into some error, then to haue put him into such terror. But howsoeuer my words run, I would not you should take them to tend altogether to her dispraise: for as I must condemne her cruelty, so can I not but commend her constancie and chastitie, and thinke her worthy to be compared to Lucrece, Penelope, or what woman soeuer that euer had any preheminence of praise for her vertue. And I would wish my gallant youths, which delight to gaze on euery gazish glasse, and to haue an Dare stirring in euery beautifull boate, not to vow past their reach, not to fire their fancies vpon impossibles, not to suffer themselues to be blasted with the beames of beauty, or scorched with the lightning of louing lokes: such loue

toward

ryward the married is euer without law, such fire is with feare, such suites are without shame, such cankers, if they be not at the beginning cured, grow to the confusion of the whole body. Therefore Gentlewomen, I leaue it to your iudgements to giue sentence, whether he more worthy of reprehension, he or she. He had the law of lone on his side, shee had the law of men and of marriage on her part: loue led him, which the Gods themselues cannot resist: chastitie guided her, which the Goddesses themselues haue lost: he killed him whom he counted his enemy: she killed him whom shee knew to her friend: she with reason might haue preuented great mischiefe, his wings were to much limed with lust to flie forth of his folly.

Tereus and Progne.

Tereus *King of* Thrace, *enamored of* Progne, *daughter to* Pandion *Prince of* Athens, *obtayneth her in marriage, and conueyeth her into his owne Country*, Progne, *desirous to see her Sister* Philomela, *moueth* Tereus *to goe to* Athens, *and to get licence to bring her into* Thrace, *who on the way falling into vnlawfull liking of her, forceth her to his pleasure, and cutteth out her tongue, that shee might tell no tales,* Progne *hauing hereof secret intelligence in liew of that foule fact, murdred his and her owne sonne, young Itys, and dressed him in meates for his fathers mouth. Which horrible deede when* Tereus *would haue reuenged vpon the mother and Aunt, they escape his hands, and are transformed into Byrdes.*

IF it were mete for mortall creatures to complaine of their immortall Creator, then truely may we iustlie prepare complaint against our maker, for that of all his creatures he hath made man most miserable. Hearbs, Trees, and Plants he hath framed without sense, whereby they neuer feele the fore of Winters blasts, neither the fire of Summers blaze: foules, fishes, and beasts, her hath bereaued of reasonable soule, whereby they beare the brunt of their bodies onely, and are not molested with the motions of the minde: but men her hath made subiect to infirmities of body, to miseries of minde, to all formes of strife, and pangues of paine. And as the

Camelion changeth himselfe into the collour & help of euery thing he doth view: so man is made apt to be transformed into any misfortune, and to receiue any euill that reigneth vpon the face of the earth, yea, if we consider the whole course of our life, we beginne with cries, and end with cares: for we are no sooner out of our mothers wombe, but wee forthwith crie, to signifie the sorrow which will ensue in our succeeding age. In our infancy our tender bodies are subiect to many infirmities, in our childhood our weake mindes are troubled with many toyes: we are plied soze to science, which is of hard digestion to vs, wee feare the maisters lowring looke, which is a continuall torment vnto vs, but oh, the sea of sorrow and waues of woe, which then ouerwhelme vs, when once we arriue to mans estate. What paine distresse? What fantasticall follies? What careleste and spareleste spending? What prodigal pride? What fiery flames of loue? What haire-braude heat of hate? What pensiue feare of parents displeasure? What solitarines in single life? What minde to marry? What misery in marriage? What charge in children? What care of their instruction? What feare for their destruction? And touching our owne bodies, what often surfetings? What perilous pleurisies? What fearefull feuers? What dangers in warre? What perill in fight? Yea, what sorrow which this age is not subiect to? Lastly, in old age we couetously care for coyne, we toile for trash, we thinke we neuer haue ynough, wee thinke all too much that is spent: we take little pleasure in any thing, we thinke the world is changed, and that it is far worse then when it was when we were yong, only because our bodies are changed, and our vitall heate so banished away, that nothing seemeth pleasant vnto vs, though it be the same it was wont to be, so that we thinke the alteration to be in the thing when it was in our selfe. And then, not onely our memorie faileth, our wits war weake, we returne to infancie againe, but our bodies also are broken with cares, taken with crampes, shake with palsies, tormented with the stone, lamed with the gout, dried with dropsies, our sight waxeth dim, our hearing deafe, our smelling foule, our tasting vntoothsome, our feeling feeble, yea all our sences are almost without sense: and yet wee are loath to die, and leaue our worldly muck, the feare of approching death doth daily daunt vs, and at length his deadly darts do vtterly destroy vs. And surely

surely the consideration of this our miserable estate, both to resolue me into sorrow, & if your presence did not sprinckle me with some deaw of delight, I should hardly frame my wits to procure you pleasure by any pleasant history, but rather continue a dolorous discourse of our callamity. And yet the history I meane to tell, shall not be altogither estranged from the argument of my former discourse: but though it manifest not one manifold misery, yet shall it at least set forth the frailty of our felicity. The history is this.

The flourishing Common wealth of Athens, had to their Prince one Pandion, whose estate both fortune beautified with great wealth, and God blessed with goodly children, to wit, two daughters of excellent beauty, the eldest named Progne, the youngest Philomela. Now fame, being a tatling Goddesse, blazed the bruite of Progne abroad into diuers Countries, vntill at length the rumour of her renowme rong about the eares of Tereus king of Thrace, who being a young lusty gallant, made no great account of the commendations which were giuen her, knowing, if hee were disposed to marry, he might make his choice among a great number, as good as shee was, and more neare neighbours vnto him then Athens was. But destinies so drawe, that shortly after this, on a night in his sleepe, he seemed to see her stand apparently before him (only a strong imagination allured him that it was she) which sight sunke so deeply into his heart, and brought him such excellent delight, that he presently awaked, and missing the partie that procured him such pleasure, his ioy was turned to annoy, neither could he euer after finde any contentation in any thought or deed, but onely in this determination, to go haue a true sight of her, whose seeming shadow had so dazeled his eyes: and with all speed repayred his Shippes, and prepared all things necessary for such a voiage, and by the helpe of good winde, and will, shortly arriued there, where his heart had already cast anker, and sent ambassadours to the king, to certifie him of his comming: who receiued him with royaltie fit for his regall estate, and at the first incounter of the two Princes, Tereus sayth.

My comming vnto you, O noble Prince, is not as an open enemy to inuade you, for you see I am vnarmed, neither as a secret traitor to intrap you, for you know I am your friend: but that you may

not maruaile at my sodaine comming, you shall vnderstand it is to
se your daughter the Lady Progne: for you shall soone perceiue I
pretend well vnto her. Pandion answered.

As (most worthy Prince) the cause of your comming is friendly,
so can I not but friendly accept it: and how much I thinke my selfe
honoured thereby, so much I count my selfe bound vnto you.

Now after a little parle passed betweene them, of the estates of their
Realmes, and manners of their Countries, Pandion preferred him
to the sight of his daughter, whom after Tereus had saluted with a
courteous Conge, he entred into discourling in this sort.

If (faire Lady) I should tell the trueth of my comming into this
Country, I thinke you would take it but for a trifeling toy: yea if
I should in words plainely set downe the cause of this my enter-
prised iourney, & the cale which through your means I remaine in,
I doubt you would neither beleeue the cause, neither relieue my
cale: for, that the strangenesse of the one would bred great incredu-
litie, and for the other, the small acquaintance I haue with you, and
lesse deserts towards you, can craue small curtesie: yet if it please
you to know, neither the desire to se this Country, neither the re-
nowme of your vertue and beauty brought me hither: For though
the report thereof be great, yet now I se, I must needs say, that
fame hath rather framed your praise maliciously, then reported it
truely: for, for one good part reported to be in you, I perceiue by
your countenance such confluence of good conditions, that I cannot
but count the rumors which run of you, rather sparing speech, then
right report. But the cause of my hasty comming, and heauy cale, is
this. It pleased the gods to preset your semly selfe to my presence,
in the same lonely liuenesse wherein you are at this present, what
time I take such viewe of your sweete face, that approching this
day to your fathers palace, before I knew who you were, what you
were, or where you were, as you looked (if you remember it) out of
your chamber window, I said to my seruants, lo yonder stands the
peereleste paragon princely Progne: and since that sight in my
sleepe, I take the heauenes to witnesse, I neuer enioyed one quiet
sleepe, but continued in contemplation how I might be placed in
possession of the personage, which drawe me into such admiration.
Now seeing it pleased the gods thus miraculously to moue mee to

trauaile

trauaile to seeke, and seeing the sight of your sweet face hath such fetters of my fancy in linkes of loue, these may be humbly to desire you, neither to resist the motion of the gods, neither to reiect the deuotion of my good will. And if I haue preferred your loue before all the [illegible] of mine owne land, if I make you that proffer which my Princes haue pressed for, if neither the furies of sea, neither perils of sea, could prohibite me from pursuing your good will, if I be content to resigne my kingdome, liberty, and all that I haue, into your hands, I shall desire you not to contemne my curtesie, but to countervaile my paine, and to returne my good will with like loue and affection. This request also resteth to make vnto you, that you driue me not off with trifeling delayes: for neither will the extremity of my perplexity permit long delay, neither will the estate my kingdome standeth in, suffer me long to be away.

Progne hearing the earnest suite of this Prince, and seeing nothing in him to be misliked, considering also what hast his request required, stood not vpon the nice termes of her virginity, but with a reuerence of modestie, made him this answere.

Most worthy prince, whatsoeuer were the cause of your coming into this country, the king my Father hath to hold himselfe much beholding to your modestie, that it would please you to doe him the honor to visit him: but touching the cause you pretend, I doubt not but your wisdom knoweth that dreames are doubtfull, and visions are altogether vaine, and therefore I must craue pardon, if I hardly beleeue, that vpon so light a cause you should vndertake such heauy trauell: and I much muse, that in your sleepe the gods had no seemelier sight then my selfe to present vnto you: but whether before you came hither, the gods inspired your mind, or whether being here, your owne fancy forced your affection towards me, assure your selfe this, if your loue be as loyall, as your words seeme wonderful in showing the original, thereof, you shall not find me either so discourteous, as to contemne your good will, either so vngratefull, as not to requite it, marry as I may, which is for your hearty good will to giue you my heart, for any benefit of my body, it is not in me to be false vnto you: for if you do that iniury, to exact any thing at my hands lasciuiously, honestie will not allow it, whose bands I meane not to transgresse: and if you do me that honor, to

[illegible] at all to my [illegible] marriage, preuenting my parents
[illegible] consent; they only haue power to giue me to [illegible]
[illegible] that to my own [illegible] am vnsure of me I cannot mine; so they
[illegible] part of your [illegible] as great as your [illegible] shall be
[illegible] [illegible] [illegible] [

Giue the gentle Lord her being hauing killed, with weeping eyes, in great griefe and sorrow, deliuered his daughter to Tereus, (saying) Loe, this is not my daughter and I deliuer you, but mine owne life, for vnlesse you saue her, my life cannot last one minute longer, then I shall perish: with her, and if you do not vse her well, you shall heare of my speedy repaire to the earth, from whence I came. Tereus desired him to be of good cheere, promising to be as carefull of her well doing, as if she were his owne sister or child: whereupon the old man blessing his daughter, gaue her vnto him. But like a fickle saint, he committed the tender sheepe to the rauening wolfe. Nay, there was neuer bloody Tiger that did so terribly teare the little Lambe, as this tyrant did furiously fare with faire Philomela. For being in ship together, hee began filthily to fire his lucie vpon her, and casting the feare of God from before his eyes, rooting the loue of his wife out of his heart, contemning the holy rites of matrimony, and the sacred state of virginity, he fell to flesh-ly dalliance with her, and attempted to win that point of her, which she held more deare and pretious then her life, & which ought to be of curious regard to all women of honest behauiour. But hauing no other weapon but weeping to defend herselfe, by pittifull exclamations & cries, she kept him from satisfying his insatiable desire. But as the rauening wolfe, hauing seazed in his tearing clawes some tender Lambe, seekes some denne to hide him in, that nothing hinder him from quietly enioying his prey: so he was no sooner arriued on the Coast of his owne Country, but that he secretly conueyed her to a grange of his owne, farre from any Towne or Citie, and there by force filthily deflowred her. The poore Maide thus pitifully spoyled, so soone as her griefe would giue her leaue to speake, spit forth her venome against his villanie in this sorte. Ah most traytorous traitour, hath thou thus betraied my Father and Sister? haddest thou no other to worke thy wickednesse on but me, who was the Iewell of my Father, and the ioy of my Sister, and now by thy means shal be the destruction of the one, & the dissolution of the other? O that my hands had strength to teare those staring eyes out of thy hatefull head, or that my mouth were able to sound the trumpet of this thy trumperie, either to the court of my sister, or

country of my father, that they might take reuenge on the villanie. O curſed be the woombe from whence thou camſt, and the pappes & gumme that ſucked: O curſed be the cauſe of thy conception, and the father that begat thee, what if he neuer otherwiſe in his life offended, yet only he deſerues to be [illegible] moſt painefull gift of hell, onely for begetting ſo luſtfull a [illegible]

Tereus not able to endure this talke, and fearing leaſt her words might betray his wickednes, made no more adoe, but tooke his knife, and like a bloody butcher, cut her tongue foorth of her head. This done, he cauſed her to be locked faſt in a chamber, taking euery thing from her, wherewith ſhe might vſe violence towards her ſelfe, and ſo went home to the Queene Progne his wife, with this forged tale. I am ſorry ſweet wife, it is my chance to be meſſenger of ſuch ſowre newes vnto you, but ſeeing of force you muſt heare it, as god I now impart it: as other hereafter report it vnto you. And ſeeing it is an accident which ordinarily happeneth to mortall wights, I truſt of your ſelfe you will giue ſuch order to your ſorrow, that you will ſuffer it to make no deeperer vnto your heart, then wiſdome would you ſhould, carrying this in your remembrance, that we are borne to die, & that euen as your Fatherlineſſes death may aſſe his due: Alas (ſaith ſhe) and is Pandion departed? No (ſaith he) Pandion liueth, but his life is ſuch, that death would more delight him.

Then farewell my Philomela (ſaith ſhee) thy death I know is cauſe of this deſolation, and thy death ſhal ſoone abridge my daies. In deede (ſaith he) ſo it is, the gods haue had her vp into heauen, as one too good to remaine on earth. Ah vniuſt gods (ſaith ſhe) ſhee is too good for them alſo: what pitie, what pietie, what right, what reaſon is in them to depriue her of life now in the prime of her life, before ſhe haue taſted the chiefe pleaſures of life, or any way deſerued the paine of death.

My ſweet wife (ſaith he) I beſeech you by the loue which you beare me, to moderate your inordinate, and aſſwage your ſorrow, and only in me to repoſe your felicity: for I proteſt by theſe hands, and teares which I ſhed to ſee your ſorrow, that I will be to you inſtead of a Father and a Mother: yea if you had a thouſand Fathers, and a thouſand Mothers, all their good-wills together, ſhould not ſurmount mine alone. Theſe louing words cauſed her ſome-what to ceaſe

from

from her sorrow, and she began to take the matter as patiently as her paine would permit her. But to returne to Philomela, who being kept close prisoner, determined to put her selfe to some hazard for hope of reuenge, altered that determination, and she began to call on her head how she might open the iniury to her sister, which that Tyraunt had offered them both. At length she went this way to worke, she inwrought and imbroidred cunningly in cloath the whole discourse of her sorrie and carefull case. Which being finished fortune so framed, that a Gentleman, riding late in the night, had lost his way, and seeing a light in her chamber a farre off, drew neere to the window, and called to Philomela, enquiring the way to the next Towne, whereupon Philomela opened the window, and seeing him to be a Gentleman, whom she thought would not sticke to put himselfe in some perill to redresse a Ladies wrong, shewed him the cloath in which she so cunningly had wrought: and in the first place thereof was plainely written, to whom it should be deliuered, and from whom. The Gentleman take it at her hands, and plighted to her his faith, safely and secretly to deliuer it to the Queene. Such the iust iudgement of God, who will suffer no euill done secretly, but it shall be manifested openly, as in times past he made the infant Daniel an instrument to detect the conspiracie of the two Iudas Iudges, who falsly accused the good Lady Susanna, and other times other waies: but this tyrannie of Tereus was so terrible, that the very stones in the walles would haue bewraied it, if there had bin no other meanes vsed.

Now Progne hauing this cloath conueyed vnto her, and fully vnderstanding how the case stood, notwithstanding her griefe was great in the highest degree, yet (a maruelous thing a woman could do so) she concealed the matter secretly, hoping to bee reuenged more speedely: but yet her husbands villany towards her, caused her to inueigh against him in this vehement sort.

O diuelish deepe dissembling of men, who would haue thought that he which pretended so great good will towards me, would haue intended so great ill against me? Why, if my person could not please him, could none but my sister satisfie him? And if he thought her meet mete for his mischiefe, yet was it not villany enough to banquish her virginity, but that he must mangle and dismember her

body with Bear like pelts to be clothed, or of such Panthers, whose skin most of all pleaseth you: but such vaine shewes to hinder his [illegible] to the pleasures of that time, he [illegible] the commaund of that good Counsell Dido had given him, but [illegible] his eares. Yea he is ingenious of such vaine, vnprofitable fashions Modes that serue him [illegible] the Golden fleece, he is referuous of the Skins of Dromidaries, into things his fantasie desires. Phaon to haue [illegible] he [illegible] of the Cruell loue of Theseus [illegible] Ariadne in the Ile of Crete to be deuoured, through whose helpe he subdued the Monster Minotaure, and escaped out of the intricate Labyrinth. She complaineth of Medeas cruell minde, who cruelly abused his owne Nephewes Agrippina, and then caused her to be slaine and ripped open, that he might see the place wherein he lay being an Infant in her belly. So that what Fruites but filthinesse is to be gathered of such grapes? what boughes but beastlinesse growe out of such stemmes? No, I will neuer make other account, but that faith which a man professeth, is nothing els but forgerye: truth which he pretendeth, nothing els but trifling: loue, lust: words, wiles: vowes, deceipts: othes, vanities: faithfull promises, faithlesse practises: earnest Oathes, arrant artes to deceiue: sorrowes, subtilities: sighes, sleights: groanes, guiles: teares, treason: yea all their doings nothing but bayes to intice vs, hookes to entangle vs, and engines better to vndo vs. O that my mouth could cause my words to mount aboue the skies, to make the Gods bende downe their eyes to take view of the villany of this viper, then no doubt but either the Citie would finde wherein he is, or the earth would open and swallow him vp, or else some loathsome plague should bee thundred downe vpon him, which might most painefully punish him. Or why may not the Gods vse me as an instrument to execute their vengeance on him? The wife of Dionisius the Tirant, besought the wife of the gods on her husband, and miserably murdered him: and why is it not lawful for me to do the like? Yes, I can and will deuise such exquisite punishment for this Tyrant, that it shall feare all that come after from the like filthinesse.

Now to further her furie, shee hauthis opportunitie offered, it

was the ſame time of a yeare that the ſacrifices of Bacchus were to be celebrated, what time it is lawfull for the women to goe about the country diſguiſed, as if they had beene mad: wherupon the Queene tooke a troupe of women with her, and gate to the grange where Philomela was, brake open the doore, and brought her home with her to her palace, and there they two, the one with ſignes, and the other with words, entred into conſultation how to be revenged on the treachery of Tereus. And ſurely if a man be diſpoſed to do his enimie a diſpleaſure indeed, if he follow my counſaile, let him follow the counſaile of a woman, nay all the deuils in hel could not ſo haue tormented Tereus as they did, ſo that I thinke your ſelues will ſay, her fury exceeded his folly, and her ſeuerity in puniſhing, his cruelty in offending. For he had by her one onely ſweet Sonne, named Itis. My tong is not able to tell, my heart trends in thinking, that a reaſonable creature ſhould ſo rage in rigour, that a woman ſhould ſo want compaſſion, that a mother ſhould worke ſuch miſchiefe to her owne child. For, as I was a boue to tell you, ſhee had by her husband one onely Sonne, and ſhe his owne mother miſerably went to murder him, thereby to be reuenged on her husband. O ruthleſſe rage. O mercileſs mother. I haue read of a woman moſt wicked, who ſeeing the death of her owne Sonne deſerued, ſo that he before had ſlaine two of her brethren: likewiſe Agaue helped to teare in pieces her owne Sonne Penthey, ſo that he would not be knowne to the World: but for a mother in fury deſperately to wrangle, to make many meales of her owne child, being an infant and an infant, that never did offend, who euer he was that firſt gaue occaſion vnto nature, more bruſhe in tirannie, or more bloody in mallice? For, marke the manner of his murder, as her father and ſhe ſat in her privy chamber meditating of this miſchiefe, in came little Itis, being then of the age of three yeares, and ſeeing his mother in fury ſtab vnto her, Anuse hath ſtabd, why doſt weepe: and tooke her about the necke, and kiſt her ſaying, I will go call my Dad to come and play with thee. But ſhe like a tirannous Tyger flong him from her, ſaying, Away impe of impiety, how like thy Father thou art, not onely in fauour, but in flattery alſo: I will make thee make thy Dad ſport ſhortly. The infant roſe againe, and came running dugging to her, ſaying, Why doe you beate

me, (Pandion? I haue learned of thy seruants to day, to I haue, and my father saith he will buy me a golden crowne, and what gest thou not like me, to gest I cannot? but this trembling Philomela would not carrie her head alone so. But (O heauenly Gods, O lamentable case) the butcher pitty haue by the haire of the head, and bind her into a priuie corner, provided for the purpose, and first cruelly cut of her tharmlesse hands, then buffeting and reuiling her cruelly enough, and threatning her selfe and her, shewed her ouer of the battlement (as the custome was in those feasts of Bacchus) the head of the king her husband to sup with her, and set before him, for the first course her owne seruice: Which after he had fiercely fed on his owne flesh, and filled his belly with his owne bowels, she after for his third course Iris. When Minerua asked reuenge, do you not se him? I am sure you see him. And as he stared about the chamber to haue seene him not slept: Philomela from behind a cloath of arras, and flung the children head in the fathers face, whereby he knew what banquet he had beene bid to: and as his eies were come to him, he with great fiercenesse fiers hand caught hold of her, to teare her in pieces: but before she was touched, she was turned into a swallow, and flies vnder the eaues of the house: and Progne was changed into a Nightingale, and Itis into a Pheasant, and he himself into a Lapwing, which (as Ouid reporteth) is ever [illegible] of the like of reuenge, and is most fully of all other creatures giuen to the vse of reuenge and reuolt. [illegible] Gentlemen

Germanicus and Agrippina.

Germanicus a young Gentleman of small living, of the kindred and to the Empe-rour of Octauian the Emperour, becommeth an Aduouter of the Lady Agrippina, through great suite gotteth her to wife: and through his valiancy winneth to be proclaimed heire apparent to the Empire: whose state Tiberius his cosin enuying, despatcheth him priuilie with poyson: and Agrippina for griefe thereof, refusing all bodily sustenance, most miserably famisheth her selfe to death.

THe Astronomers are of this opinion, that the Planets haue preheminence ouer vs, & that the Starres stirre vs vp to all our enterprises: but I am rather setled into this sentence, That not the Planets, but our passions haue the chiefe place in vs, and that our owne desires, not the destinies, driue vs to all our doings. Which opinion I may vnlike by the example of a Gentleman, named Germanicus, whose fortune, neither the Fates fired, neither the planets planted, neither the Starres stirred, neither the destinies driue, neither the Spheres ranged, but first his owne fond fancie framed, & then his owne ambitious desire finished, as by the sequel of this history you shall see. For this Gentleman Germanicus, frequenting the Court of Octauian the Emperour, chanced to fixe his eyes on the face of a noble Gentlewoman, named Agrippina, the daughter of M. Agrippa. And as the mouse nimpeth so long at the bayt, that at length she is taken in the trappe: so he hyt so long at the bayt of her beauty, that at length he was caught in Cupids snare. And on a time as he was at Tarentum the Emperors chamber, this youth stood staring in her face in great study: which the perceauing, to bring him out of his study, prayed him to reach her a bottle of wine which stood vpon a cupboord by: and as he approched therewith to the place of her presence, his senses were so rauished with the sight of her louely face, that he let the bottle fall softly out of his hands: and returning backe with seemely shamefastnesse, went for more, and being come therewith, she thanked him for his paines: saying, I pray God that all of the wine, hinder not my winning, and bring me ill luck, for I am so many that cannot away to haue halt, or drinke, or any such like thing fall towards them.

Madame saith Germanicus, I haue often heard it disputed in scholes, that such as the cause of euery thing is, such will be the effect: and seeing the cause of this chaunce was god, I doubt not but the effect will follow accordingly: and if any euill doe ensue hereof, I trust it will light on my head, through whose negligence it happened. Agrippina answered. As I know not the cause, so I feare not the effect greatly, and indeed, as you say, hitherto you haue had the worst of it, for that thereby you haue ben put to double paines. If that be all (saith he) rather then it shalbe said my euill to haue insued of this chaunce, I will perswade my selfe that euery paine which you shall put me to, shall be double delight, and treble pleasure vnto me. You must vse (saith she) your great eloquence, to your selfe, to perswade you to such an vnpossibility. Oh if it please you (saith hee) there is an Oratour which of late hath taken by his dwelling within me, who hath eloquence to perswade me to feare greater matters then this.

If (saith she) he perswaded you to things no more behoufull for your selfe then this, if you follow my counsell, you shall not giue him houseroume long. Madame (saith he) it is an assured signe of a free and kiendly mind, to giue good counsaile: but it is hard to obtein bondage, and out of his owne possession, to follow. For what importeth your honour, whether he haue already taken entire possession of the house wherein he is? which if it be so, who will is able to deuise a Writ to remoue him from thence? If he (saith she) be entred by order of law, and paid you truely for it, it is reason he enioy it quietly: your folly was great in entering such a bargaine: but if he intruded himselfe by force, you may lawfully expulse him by strength.

Indeed (saith he) he entred vi & armis, forcibly, but after, vpon certaine parlance passed betweene vs, I was content he should remaine in peaceable possession: many he hath payde me nothing at all: but he promiseth so frankly, that if the performance follow, a house with beames beaten of gold, and pillers of precious stones, it will not counteruaile the price of it: yea if I were placed in quiet possession thereof, I would thinke my selfe richer, I will not say then the Emperour, but which is more, then Ioue himselfe, who possesseth heauen and earth. And as the hope of obteyning the effect

ment of that promise, hearefully my vp to heauen: so the doubt to be decided thereof, bidding me doing to hell.

And why so lolly fellow (saith she) is this that you talke so frankly of? will you vow promise golden hills, and performe dyry stales? Woulds to God (saith he) your selfe were so well acquainted with him as I am, then would I make you iudge of the worthines of the thing he hath promised: so that you know the godnesse therof, more better.

The Lady smelling the drift of his deuises, and seeing the end of his talke seemed to tend of loue, and that touching her owne selfe, thought not good to draw on their discourse any longer, but concluded with this answere. As I am altogether ignorant what your obscure talke meaneth, so care I not to bee acquainted with any such company as your Land-lord is, for so (mee thinkes by you) I may more fitly call him, then tearme him your tenaunt: and so departed away into her lodging.

Germanicus likewise, his Mistresse being gone, gate him to his chamber, to entertaine his amorous conceits: and being alone, burst forth into these words, O friendly Fortune, if cõtinually hereafter thou furiously frowne vpon me, yet shall I all the daies of my life count my selfe bound vnto thee, for the only pleasure which this day thou hast done me, in giuing me occasion to talke with her, whose Angels voice made such heauenly harmony in my heauy heart, that where before it was plunged in perplexity, it is now placed in felicitie, & where before it was oppressed with care, it is now refreshed with comfort. Yea euery louely looke of her, is able to cure me, if I were in most deepe distresse of most dangerous disease: euery sweete word proceeding from her sugred lippes, is of force to fetch me from death to life. But alas, how true do I trie that saying, that euery commoditie hath a discommodity annexed vnto it? how doth the remembrance of this ioy, put me in minde of the annoy which the losse of this vnkind dye will procure me? For it maketh all my senses to shake to think, that some other shal enioy her, more worthy of her then my selfe: and yet who in this Court, nay in all Christendome, nay in the whole world is worthy of her? No, if she neuer haue any, vntill she haue one worthy of her euery way, she shall neuer haue any. And shall I then, being but a poore Gentleman, seeke to insinuate my

selfe

shild in place so high shall I by my rude attempt purchase at least the displeasure of her friends and parents, and perchance hers also, who is disposed, turning to gentle displeasure, but now the Maiestie and multitude of cares have inured with hate? Shall courtesie therein be counterwailed with cruelties? Shall gentlewoords be returned with displeasures? Is it possible that bounty should not abide where beauty doth abound? and that courtesie should not accompany her continuelle? Yes, I am sure at the least she will suffer me to loue her, although her young yeeres and high estate will not suffer her to loue me: and though she will not accept me for husband, yet I am sure she will not reiect me for seruant: and though she will not receiue my seruice, yet I doubt not but she will courteously take it in good worth. And touching her parents displeasure, what care I to procure the ill will of the whole world, so I may purchase her good will. Yea if I should spend the most precious blood in my body, in the pursuit of so peerelesse a peece, I would count it so well bestowed, as if it were shed in the quarrel of the gods, my prince, or Country. For she is the goddesse whom I will honour with deuotion, she is the prince whom I will obey with duty, she is the Country in whose cause and quarrell I will spend my life, leauing all that I haue. Neither is there such cause why her friends should frowne much at the matter: for though my lands and reuenues are not great, yet am I of the blood royal, and neere kinsman to the Emperour, who will not suffer me to want any thing pertaining to my estate and degree. Why Alexane, a youth like my selfe, practised the mighty Emperour Otho his daughter and daughter Adalelia, stole her away, and maried her: and do I sticke to attempt the like with one of farre meaner estate, though of farre more worthinesse? And though frowning Fortune tossed him for a while in the tempestious seas of aduersity, yet at the length he arriued at the hauen of happy estate, and was reconciled to the good grace and fauour of the Emperour againe. And though at the first my ship be shaken with angry blasts, yet in time I doubt not but to be safely landed on the shore, and haue my share of that which no shewers of spiteful fortune shall keepe me from. He is not worthy to tucke the sweete, who hath not first laboured the sowre. And as the beauty of a faire woman, being placed by a foule, blazeth more brightly: so each

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ioy is made more pleasant, by first tasting some sowre sops of sorrow. Did not the perill which Leander ventred in the sea, and the paine which he take in swimming, make his arriuall to the hauen of his heauenly Hero more happy and pleasant? Yes no doubt of it: for besides the feeling of the present pleasure, the remembrance of the perill past delighteth. Besides that, by how much more a man hazardeth himselfe for his mistres sake, by so much the more he manifesteth the constancy of his loue, and meriteth méede at her hands more worthily. This saying also is no lesse tryed, then true, and fortune euer fauoureth the valiant, and things the more hard, the more haute, high, and heauenly: neither is any thing hard to be accomplished by him which hardly enterpriseth it.

With these and such like sayings encouraging himselfe, he purposed to pursue his purpose, and failed not daily to attend vpon his Mistres with all duety and diligence, and sought all occasions he could to let her vnderstand his loyall loue, and great good-will towards her: which she perceiuing, did ayued not to acknowledge by her amiable and courteous countenance towards him, wherewith he held himselfe as well satisfied, as if he had benne made Monarch of the whole world. And though he were oft determined in words to present his suite vnto her: yet when it came to the point he should haue spoke, feare of offending her, altogether disappointed his purpose, and made him mute in the matter he minded to vtter. But at length, perceiuing that delay bred daunger, for that she had many other suiters, and felling by experience, that as fire, the more it is kept asunder, the more it flameth vpon one, the more he sought to suppresse him, the more fiery flames her expelled within him, he began to set feare aside, and to force a supply of courage in his faint heart: and seeing his Mistresse sit in the presence alone, he entred into reasoning with her, in this manner.

Madame, for that I see you without company, I am the bolder to presume to presse in place, whereof though I be altogether vnworthy, yet am I altogether willing to supplie it, and if my companie may content you, as wel as your sight satisfieth me, I doubt not but you will accept it in good part: and so much the lesse I hope my copanie shalbe cumbersome vnto you, for that you are busied about nothing, whereto my presence may be preiudicial, And be ye by whom

I consider the common course of life, which your sweet selfe, and o-ther maydes of your estate lead, me thinkes it is altogether like the spending of your time at this present, which is (with your leaue be it spoken) idely, vnfruitefully, without pleasure or profit. And if my credite were such with you, to craue credite for that which I shall speake, I would not doubt but to perswade you to an other trade of life, more commendable to the world, more honourable a-mongst all men, and more acceptable in the sight of God. For be-leeue me, I pitty nothing more then Virgins vaine piety, who thinke they merite meede for liuing chastly, when indeed they de-serue blame for spending their time vainly.

Sir (saith she) as your company contenteth me well inough, so your talke liketh me but a little: for though I must confesse I lie at this present without doing any thing, yet in my fancy it is bet-ter to be idle then ill employed, as your selfe are now, in repre-hending that state of life, which excelleth all other, as far as the Sunne doth a starre, or light darkenesse, and wherein I meane, for my part, to passe the pilgrimage of this my short life, if either God dis-pose me not, or my freinds force me not to the contrary.

God forbid (Madam saith he) you should continue your time in any such trifling trade of life, which in deed is to be counted no life at all, as the Grecian Ladies can truely testifie, who (as Homer re-portes) count their age from the time of their mariage, not from the day of their birth: and if they be demaunded how old they be, they begin to reckon from their mariage, & so answer accordingly: for then onely (say they) we begin to line, when we haue a house to gouerne, and may commaund our children and seruants.

Well (saith the Lady) this is but the sentence and propper opi-nion of one particular people, who perchance by nature of their Country, or otherwise, are more desirous of husbands, then other: neither is it any more reason that we should be tied to their example then they be bound to follow our virgin Vestals, or other, who con-sume the whole course of their life without contaminating their corps with the company of man: nay rather (saith he) without re-ceiuing their perfection from men according to the opinion of Ari-stotle. But madam, I did not propose that example, as necessary for all to follow, but as profitable to proue and shew in what course

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account they made of virginity, which you so highly esteeme of. But to leave particular opinions, and come to generall constitutions and customes, I meane both naturall, humane and divine lawes, and you shall see them all to make against you. And first if you consider natures lawes, which in the doings of creatures without reason are plainly set down, you shall see no living knight in the vniuersall worlde, but that so soone as by age they are apt thereto, apply themselues to that life whereby their kinde may be conserued, and number encreased. Beholde the high flying Faulcon, which seemeth so high in the ayre, that a man would thinke shee should stoupe to neither lure nor lullyet she is no sooner an Entermuer, or a farthell a white Hatoke, but that of her owne accord she commeth to the call of the Tasselgentle her mate. Likewise the Doe, which slingeth so freely about the Woodes, as though she made no account of the Pale, yet she is no sooner a foxes sister, but that shee seekes the societie of the Bucke. Nay if it would please your semely selfe to enter into the consideration of your owne nature, or if your courtesie would account me woorthie to haue the examination of your secrete thoughts, I doubt not but you would confesse your selfe to feele a fiery force of that naturall inclination which is in other creatures, which being so, you must graunt to speake vnnaturally in resisting that naturall motion, which cannot be ill or idle, because nature hath planted it in you: For God and nature doth nothing vainly or vilely. And in that some do misse in rebelling against nature their owne scrupulous nicenesse is the cause, when they will lay on themselues heauier burdens then they are able to beare, and do refuse to beare those burdens which nature hath appointed them to beare, which are but light.

What talke you Sir (saith she) so much of Nature, and of creatures without reason, as though we ought to follow either the instinct of the one, either the example of the other. I haue bin alwaies taught, that reason is the rule to direct our doings by, and that we ought to lay before vs the actions of creatures indued with reason, to follow and immitate. For if you sticke so strictly to the example of reasonlesse creatures, you should vse the company of women but once or twise at most in the yeare, as most of them do with their females, whereto I am sure you would be loath to be tied.

Madam (saith hee) a Gentlewoman of this Citty hath answered

this obiection already fearing (Why then (saith she) will you condemne their doings in other peoples, and plaie them for patterns to be pointed by others? Marrie (said I) for that some men in some matters vse amisse: Wee ought euer is to be vsed, and the ill refused. But to come to the wishings of men, which you seeme to desire: Doth not euery man, as soone as his daughter is arriued to ripe yeares, trauell to bestow her in marriage, whereby she may enioy the fruites of loue, and participate with the pleasures incident to that estate: wherby they plainely shew, that the cause why they begot them with pleasure, and bring them vp with paine, is to haue them enter into that trade of life, wherein not onely themselues may liue happily, abounding in all pleasure, but also by the fertill fruite of their wombe, make their mortall parents immortall: that when they with age shalbe withered and withered away, the seed of the seed, may beginne greenely to growe, and flourishingly to spring, to the great comforte of both the father and daughter. For what pleasure the grandfather taketh in the sporting pastime of his proper pretty children, I thinke you partly vnderstand: and what delight the mother taketh in the trippes of her little sonne, you soone shall perceiue perchance, if it please you truly to follow the friendly counsaile lately I remember speech with you. For do you thinke, if dignitie were of such vertue, that parents would not rather paine themselues to keepe their deare daughters modest maides, then weaken themselues and their substance to leaue them in honorable bond? yes perchance your fondest fancie, if your mother were so perswaded, she would rather locke you vp close in her closet, then suffer any to enioy the soueraigne light of your beauty, or once assaie to your speech, whereby ye might be perswaded to some other kinde of life. But she experienced by yeares, knoweth best what is best for your behoofe, and would you should follow her example, and make no conscience to lose that, which she her selfe hath lost, which except she had lost, we had lost to rare a iewell as your seemly selfe are, which what a losse it hath been to my selfe I dare not say, least you should count vertue vanitie and truethe trifling and flatterie. But to our purpose, you perceiue (as I said) your parentes glea-

pleased with the accesse of Gentlemen vnto you, whereby you may conceiue their minde to, you should accept such seruice as they proffer, and pertake with those pleasures which they preferre vnto you.

Why sir (saith she) you altogither mistake the meaning of men in this matter: for when fathers tender marriages to their daughters, it is not for any minde they haue to haue them maried, but only for feare least they should fall to folly other wayes, for knowing the fickle fraylenesse of youth, and our proclinity to prauity & weaknesse, they prouide vs marriages, to preuent mischiefes: and seeing of euills the least is to be chosen, they count marriage a lesse euill, then lightnesse of our life and behauiour.

Alas good Madame (saith he) why do ye so much prophane the holy state of wedlocke, as to count it in the number of euils: whereas the gods themselues haue entred into that state, whereas Princes pleasantly passe their time therein, whereas by it onely mankind is preserued, and amity and loue amongst men conserued, of the worthinesse whereof, I am not worthy to open my lips.

Sir (saith she) I speake it not of my selfe, but according to the opinion of the most wise and learned Philosophers that euer liued, amongst whom one Aminius so much misliked of marriage, that being demaunded why he would not marry, answered, Because there were so many inconueniences incident to that estate, that the least of them is able to flea a thousand men.

Why Madame (saith he) you must consider there is nothing in this mortall life so absolutely good and perfect, but that there be inconueniences as well as commodities incurred thereby. By that reason you may take the Sunne out of the world, for that it parcheth the Summers greene, and blasteth away the beauty of those that blase their face therein. But to leaue naturall and humane lawes, and come to diuine precepts, proceeding from Gods owne mouth: Doth not God say, It is not good for man to liue alone, and therefore made Eue for an helpe and comforter? Likewise in diuers places of scriptures he doth not onely commend marriage to vs, saying: Marriage, and the bed vndefiled, are honourable: but also commaundeth vs to it, saying: You shall forsake Father and Mother, and follow your wiues.

Why Sir (saith she) and doth not God say, It is good for man not to touch a woman? if thou be unmaried remaine so. But why alleage you not this text, It is better to marry then to burne: whereby is plainly shewed, that marriage is but a meane to medicine the burning in concupiscence and lust, and (as I sayd before) of two evils the least, and therefore preferred. But because we entred into divine misteries, I could refer you to a place of Scripture, where it is reported, that in heauen Virgins chiefly serue God, & setforth his glory. And Mahomet the great Turke (who was in heauen) saith he saw there Virgins, who if they filled with of heauen, would lighten the whole world with their brightnesse, and if they chanced to spit into the Sea, they would make the whole water as sweet as honye: but here is no mention of maried folke.

Belike (saith hee) those Virgins be like your selfe, and then no marueyle though God bee delighted with the sight of them, which perchance is the cause he hath them in Heauen to attend upon him, as first Herbe, and after Ganymides did upon Iupiter. But generally of women the Scripture sayth, that by bringing forth of children they shall be saued and inioy a place in heauen: which must bee by marriage, if honestly. But because I am perswaded that it is onely for argument sake that you disalowe marriage: and that you pretend otherwise in wordes, then you intend to do in workes, I am content to giue you the honour of the field, and thus farre to yeelde my consent to your opinion, that virginity considered of it owne nature, simply without circumstance, is better then matrimonie: but because the one is full of peril, the other full of pleasure, the one full of ieopardy, the other full of security, the one as rare as the black Swanne, the other as common as the black Crow, of good things I thinke the more common, the more commendable.

If (saith she) I haue gotten any conquest thereby, I am to thanke mine owne cause, not your curtesie, who yéelde when you are able to stand no longer in defence.

Nay Madam say not so (saith he) for in that very yielding to your opinion, I proued marriage better then virginity, for that it is more common, neither would I haue you turne my silence in this matter into lacke of learning and knowledge, or reprehende mee if I spare to enforce further proofe in a matter sufficiently proued already

already, no more then you would rebuke the Spaniell, which ceaselly to hunt when he seeth the Hauke cowed on the Partridg. But you may marualle (Madam) what is the cause that maketh me perswade you thus earnestly to mariage, which as mine owne unworthinesse willeth me to hide, so your incomparable curtesie incourageth me to disclose, which maketh me thinke, that it is no smal cause which can make you greatly offended with him, who beareth you great good will, & that what suit soeuer I shal prefer vnto you, you wil either graunt it, or forgiue it, pardō it, or pitty it. Therfore may it please you to vnderstand, that since, not long since, I toke large view of your virtus & beauty, my hart hath bin so enflamed with the bright beames thereof, that nothing is able to quench it, but the water which floweth from the Fountaine that first infected me and if pitty may so much preuaile with you, as to accept me, I dare not say for your husband, but for your slaue and seruant, assure your selfe there shall no doubt of danger driue me from my duety towardes you, neither shall any Lady whatsoeuer haue more cause to reioyce in the choyse of her seruant, then your selfe shall, for that I shall account my life no longer pleasaunt vnto me, then it shalbe imployed in your seruice.

Agrippina dying her lyttle cheeks with Vermilion red, and casting her eyes on the ground, gaue him this answer.

As I am to yeild you thankes for your good will, so am I not to yeild consent to your request, for that I neither mind to marry, neither thinke my selfe worthy to retaine such a seruant: But if I were disposed to receiue you any way, I thinke the best manner meane inough for your worthinesse.

Immediatly hereupon there came company vnto them, which made them breake of their talke, and Agrippina being got into her chamber, began to thinke on the suite made vnto her by Germanicus, and by this time Cupid had so cunningly carued and ingraued the Idol of his person and behauiour in her heart, that she thought him worthy of a farre more worthy wife then her selfe: and perswauding her selfe by his words and lookes, that his loue was loyall without guile, true without trifling, and faithfull without fayning, she determined to accept it, if her parentes would giue their consent thereto. Only Germanicus nothing dismaide with her former denial, for that it had a curteous close, so soone as opportunity ser-

ferned, set on her againe in this sort.

Now Madame you haue considered my case at leasure, I trust it will stand with your good pleasure to make me a more comfortable answere.

I beseech you Sir (saith she) to rest satisfied with my former answeare, for other as yet I cannot make you.

Alas Madame (saith he) the extremity of my person will not suffer long prolonging of compassion, wherefore I humbly beseech you, presently to passe your sentences either of bale or blisse, of saluation or damnation, of life or death: or if the heauens haue conspired my confusion, and that you meane rigorously to reiect my good will, I meane not long to remaine aliue to trouble you with any tedious suite, for I account it as good reason to honour you with the sacrifice of my death, as I haue thought it conuenient to bestow vpon you the seruice of my life.

Alas Sir (saith she) this iesting is nothing toyfull vnto me, and I pray you vse no more of it, for the remembrance of that which you spake of in sport, maketh me feele the force thereof in good earnest: for a thousand deaths at once cannot be so dreadfull vnto me, as once to thinke I liue to procure the death of any such as you are.

If (saith he) you count my words sport, iest, and daliance, assure your selfe it is sport without pleasure, iest without toy, and daliance without delight, as tract of time shall shortly try for true. But if you loue not to heare of my death, why like you not to giue mee life: which you may do only by the consent of your good will.

Why Sir (saith she) you know my consent consisteth not in my selfe, but in my parents, to whome I owe both aide and honour: therefore it behoueth you first to seeke their consent.

Why Madame (saith he) shall I make more account of the meaner parts then of the head? you are the head and chiefe in this choise, and therefore let me receiue one good word of your good will, and then let heauen and earth do their worst. It is not the coyne, countenance, or creditt of your parents, that I pursue: for to winne such wealth as your good will, I could be content to leade a poore life all the daies of my life, so that you bee maintained according to your state and worthinesse.

Well (saith she) seeing I am the onely marke you shoote at, assay

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by all the meanes you may to get my friends goodwill, and if you lose any thing straight, you shall not misse me.

Germanicus upon this procured the Emperours Letters to her Father in his behalfe: who having perused those letters, said, he trusted the Emperour would giue him leaue to dispose of his owne according to his owne pleasure, and that his daughter was too neere and deare vnto him, to see her fall a way vpon one, who for lacke of yeares wanted wisdom to gouerne him, and for lacke of landes, liuing to maintaine him: And calling his daughter before him, he began to expostulate with her in this sort.

Daughter, I euer heretofore thought you would haue bin a solace and comfort to my old yeares, and be the prolonger of my life, but now I see you will increase my hoary haires, and be the hastener of my death. Doth the tender care, the carefull charge, and chargeable cost, which I haue euer vsed in bringing you vp, deserue this at your handes, that you should passe a graunt of your good will in marriage without my consent? Is the pitty towards your parents, and the duty of a daughter towards her father, so vtterly forgoten, that you will prefer the loue of an vnthrift before my displeasure, and to please him, care not to displease your parents, who trauell to bestow you with one worthy your estate and ours? No, neuer thinke Germanicus shall enioy you with my good will, nor neuer take me for your father, if you graunt him your good will.

Agrippina hearing this cruell conclusion of her father, with bashfull countenance, and trembling tongue, framed her answer in this sorte.

I beseech you good father, not to thinke me so graceless a childe, as once to thinke, much lesse to do any thing which may heape your heauinesse, or hasten your death, the least of which two, would be more bitter vnto me then death. For if it please you to vnderstand, I haue not granted my good will to any, vnlesse your consent be gotten thereto. Neither haue I, as you see, preferred the loue of an vnthrift, before your displeasure. But as I cannot let that noble Gentleman Germanicus to loue me, so can I not, to conceale the truth, but loue him, marry in heart onely, for my body as you gaue it me, so shall you dispose of it. And as I faithfully promise you by the loue which of duety I owe you, that I will neuer haue any to

husband, without your good will: so I humbly beseech you, for the affection which by nature you beare me, that you will never force me to any without my good will. For if for the transitorie life you have given me, you make me pay so dearly, as to be linked with one against my liking, I must needes commit a harde penniworth, and wel may I wish that I had never been borne. I beseech you sir consider the inconveniences alwaies incident to those marriages wher there is more respect of money, then of the man, of honours, then of honestie, of goods, then of good will of the parties each to others. What strifes, what iarres, what debate at bed and at boorde, at home and a broad, about this, about that, never quietnesse with contentation, never merry countenance without counterfeiting, never loving deedes without dissembling. And whence, but from this rotten roote springeth so many dishonest women, so many ill living men? Is it not the loathing of never liked lippes, that maketh women stray from their husbandes, to strangers? And is it not either the difference of yeares, either the diuersitie of maners, or disagreement of natures, that maketh the husband forsake the wife, and follow other women? And where are any of these differences or inequalities betweene the maried, but where the force of friendes, not liberty of loue, linketh them together: These things by your wisdome considered, I trust, as you straine me from one whom I loue, so you will not constraine me to any whom I loue not: in so doing, doubt not but you shall finde in me modestie meete for a mayde, vertue fit for a virgin, duetie meete for a daughter, obedience fit for a child. Her father having mildly heard her modest talke, tolde her he meant not to force her to any, but would prouide her a husband, whom he doubted not should like her better every way, then Germanicus did, and therefore willed her to put out of mind the liking she had conceiued of him: and so gaue her leaue to depart. And being in her chamber, she began to deuise all the meanes she could to rote out of her heart the loue she bare Germanicus: and allone reuoked to her memory his lacke of liuing, his litle countenaunce and credite, allone her Fathers displeasure, and her owne preferment, with many other discommodities arising that way. But nothing prevailed: for as the Birde caught in lime, or Conny in hay, or Deere in toyle, the more they strive, the faster they sticke: so the

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vnder diligently she laboured to get out of the Labyrinth of loue, the more carefully was she intricated therein: and as one sliding on high, his state saylyng, and he in danger to fall, more firmely fastneth his hold then he did before: so loue, seeing himselfe ready to be dislodged out of her breast, toke such sure hold, and fortified himselfe so strongly within her, that no force was of force to fetch him from thence. Which the good Gentlewoman perceiuing, thought best for her ease and quiet to yeld to the summons of loue, to be disposed at his pleasure: wherin no doubt she had reason. For as the swift running streame, if it bee not stopped runneth smoothly away without noise, but if there be any dam or lock made to stay the course therof, it rageth and roareth, & swelleth aboue the banks: so loue, if we obey his lore, and yeld vnto his might, dealeth gently with vs, & raigneth ouer vs like a louing lord: but if we withstand his force, and seeke to stay the passage of his power, he rageth ouer vs like a cruell tyrant. Which this Gentlewoman, as I said perceiuing, without any more resistance, determined in her heart to loue Germanicus only, & euer.

Now Germanicus, notwithstanding the angry lokes of the father, the frowning face of the mother, & the strange countenance of the daughter, followed his suite so effectually, vsed such apt perswasions to the maide, and in short time insinuated himselfe so far into her familiarity, that her parents lowred not to ask, but she allured as fast, and thought she receiued no other contentation in the whole world, but in his company: which her parents perceiuing, and besides dreading the Emperours displeasure, thought as good by their consent to let them goe together, as by seuerity to kepe them a sunder, whom the gods seemed to ioyne together: and so much the rather they were induced thereto, for that they saw their daughter so affected to Germanicus, that the hearing of any other husband was hatefull and hurtfull vnto her. And hereupon the marriage was concluded and consummated: and to this bargaine only the fancie of Germanicus forced him. Now see whither his ambicious desire drane him: for being in proper possession of his proper wife, he was not able to maintaine her according as his Princely minde desired, for y his own liuing was little, & her parents would not part with much, because she had matcht her self not any thing to their minde: wherupon in hope of preferm̄ēt & aduancing his estate, he applied himselfe diligently to the Emperors seruice, and in short

[illegible] with brauing exploits atchieued in warre, and great loue borne and shewed vnto them in time of peace, he knew right well how the Empire, that he held gouerned, were a thing great, and could not be gouerned before apparant to the ruynes and Empire: vnlikely which reason Germanicus congratulated his new married wife in this sort.

If (as mine vnfortune wils me (deare wife) that for my sake you haue forsaken your fatherland, for all and dispeasure of your friends and parents, it is not vnknowne vnto you, that for your sake I haue suffered sundry displeasures in seeking your preferment, and getting the Emperors good will, who surely more (before vs, vnto us then vnto both mine elder brethren) bare a fatherly affection: for I neither of you beleeue, to the other in a manner, your estate is high, as your selfe can wish, or I be able to yield: to that the commodities of the one, shall countervaile the inconueniences of the other. For you shall vnderstand that the Emperour hath not onely for the present time pawled his loue, but if I serue his aduice aright, but also for the time to come hath pawned his fatherly fauour to the vttermost and vtterance. Vnlikely estate as I neuer sought, so much am I through for my fere, inuenting me to the aduancement of mine wife, by I shall be right happy to haue atchieued whereby for your sake I may seeme worthy of all honour in the world. For you to [illegible] your heart agreed vnto, to my power, to haue done your will in all matters, calling your selfe my worthy: in will it lies a husbands duety to his wife, to be your patron in state, as well as in nature, be safe, and certain.

Quoth Germanicus (saith she) I promise you by the loue which I beare you, for greater bonds I haue not to confirme mine words by, that if both me rather good to see you thus pleasantly disposed, then to heare the newes lately you haue imparted vnto me, for the one I am sure cannot hurt me, but what harme the other may procure vnto I se are to vnsure, and hard to say. Alas my Germanicus are you to learne the perils which princely state bringeth, the vnthankfulness of friends, the treason of enemies, the rebellion of commons, the enuy of the nobles, the hatred of the strong, the enuie of [illegible] dangerous weapons to smite off at a stroke, the pilgrim [illegible] the slight of the plaine sea, the faster and surer to the soule, the ouer to euer vnsure [illegible] the top: ingratefull charge are greatest commonly

[illegible]

gest seas, are subject to ouerthrow: enuy alwayes shooteth at high markes and a kingdome is more easilie gotten then kept. For to get is the gift of fortune, but to keep, is the power of prudence and wisdome, especially where there be many that watch for it, yea & when a man shall haue no faithfull friendes in saueing it. For Ennius saith flatly, There is no friendship nor faithfull dealing to be looked for at any mans hands, in matters pertayning to a kingdome: and Euripides maketh it in a manner lawfull for a kingdomes sake to transgresse the limites of law, nature, and honestie. Which opinions I may iustifie by many examples, as of Numitor and Amulius, who though they were naturall brethren, yet Amulius being the yonger, depriued his elder brother from the kingdome of Rome. Slue his sonnes, & made his daughters virgins Vestales, that they might not marry, and haue issue made to succeed the crowne: Likewise of Romulus and Remus who being brethren, borne at one birth, yet because Remus should enioy no part of the kingdome, Romulus found meanes to make him away. The like is reported of Eteocles and Polinices, of Iugurth Hiempsal and Adrubal: all which were brethren, and by nature lawes most naturally linked together. But of others that by his own hand hee put to death, which in causes of kingdomes haue wrought the like, the examples are so strange & wonderfull, in number infinite, and in successe so fortunate, that it maketh mine eyes at heart to consider of it. I speake not this, my Germanicus, to dissuade you, you may enioy the Empire quietly, and so I trust you shall, but I know not what the matter is, me thinkes my minde giues me some mischiefe will ensue thereof. Alas (good husband) was it for my sake you sought the Empire? Do you thinke I can not be content with the estate which fortune shall assigne to vs? yes if it were to begge my bread from doore to doore, as Adalesia did with Alexius, I could be contented therewith, so you were not tormented therewith. It is you (sweete husband) that are the riches which I seeke to possesse, you are the onely honours which I looke for, you are the onely kingdome which I care for: for so long as I may enioy you, come pouertie, come meane estate, come sickenesse, yea come death it selfe, so I may die betweene your armes. Therefore (good maister Germanicus) if you follow my counsaile, resigne your title to the Emperour againe,

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to bestow on some that hath more need of it, then (thankes be giuen to God) we haue: for, for my part I thinke my selfe endued with the greatest riches in the world, to wit, your person, and mine owne contented minde. And besides the euils before rehearsed incident to a kingdome, this inconuenience is commonly incurred thereby, that it altereth the nature of the person which taketh that name vpon him, for honours change manners: and no doubt the diuersities of delights which a Prince possesseth, be but pricks to pleasure, intisements to folly, and allurements to lust. Was not Saul (I pray you) in the beginning of his raigne a good Prince, but after declined to impiety? Salomon began his reigne Godly, but afterwards gaue himselfe in prey to women. Caligula, Nero, and Hannibal began to reigne like good Princes: but after, the whole world was troubled with their tyrannie. I could alleage infinite other examples to like purpose, but these shall suffice, neither do I alleage these for that I feare the change of your good nature, but to feare you from the change of your estate: and yet the better I know your nature to be, the more cause haue I to feare the alteration thereof. For freshest colours soonest fade, and ripest fruite are rypest rotten. But to leaue the lowring lottes which light on high estate, which are more then I am able to rehearse, let this request take place with you, that seeing for my sake onely you coueted the Empire, at my suite only you will forgo it againe.

Ah (deare wife saith he, imbracing her in his armes) what is it vnder the Sunne, which you may not commaund me to do without desiring? But I beseech you suffer not the tender care you haue of me, to depriue you of the honour due vnto you. For to call the worst of it, though open enimies, or trecherous traytours, or rude rebells, shall set me besides my regall seate, and depriue me of life, yet shal you remaine a Princesse, and be matched againe with some other more worthy your estate, and so long I care not what betyde of my selfe.

Alas Sir (saith shee) I beseech you vse no more of these wordes, vnlesse you count my great griefe, your great good. Can I liue, when you are dead? Shall I be married againe, and you made a clay? In deede (sayth hee) I neede not vse such extreame doubts in a matter nothing daungerous, for the numbers are infinite

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of those who haue wielded farre more waighty Empires then this, without hazarding themselues any way: as the Emperour Octauian hath consumed the whole course of his life without perill, and Alexander being but fiue and thirty yeares of age, tooke vpon him the monarchie of the whole world. Besides, if I should now refuse the Empire offered me, it were a signe of a base and ignoble minde: and the Emperour would thinke I made no account of his good will. Well (saith she) doe as God shall put in your head, and of me make this account, that though you be the meanest man in the city, yet will I honour you as if you were the Emperour: and though you make me a princesse, yet will I be as obedient to you, as if I were your hired handmayde. Ah good wife (saith he) leaue those termes of humility to those that like them, or looke for them: for my part I haue you in such reuerent estimation, that I thinke the best state which euer I shalbe able to bring you to, wilbe to base for your worthinesse: and if it shall please you to rest satisfied with the seruice I can doe you, to remaine content with the calling I can giue you, to returne louingly the good will which I beare you, it is all that euer I will looke for at your hands, and the onely felicity I looke of in this life.

God forbid (maister Germanicus saith she) that I should either looke for seruice of you, or mislike the lot which you shall allowe me, or not restore with interest the good will which you shall beare me. Yes perswade your selfe this, though you surmount me in all other things, yet will I not faple, if it be possible, to exceed you in good will. Shortly vpon this, the whirling wheele of Fortune turned their happines to heauinesse, yea their gladnes to death. For a certaine thirst of the kingdome began to assault one Tiberius, a gentleman in the Emperours court, who being of the blood royall, perswaded himselfe if Germanicus were made away, the Emperor being dead, he should succeed the Empire. Which greedy desire of the kingdome so blinded his vnderstanding, that he passed not to peruert both humane and diuine lawes for the accomplishing there of: no rule of reason, no bond of friendship, no care of kindred, no feare of lawes, no pricke of conscience, no respect of honesty, no regarde of gods or men could prohibite him from his pestiferous pur-

purpose. For if friendship had been of force with him, why, they were familiar friends. If alliance, why, they were neere kinsmen. If vertue, he knew his wife contrary to all kinde: if conscience, he knew it horrible & cruell, he knew it most wicked: if goddes or men, he knew it abhominable in the sight of both the one and the other. But too true it is, desire of a kingdome careth neither for faith nor kin, friend nor foe, God nor the diuel, as by this traiterous Tirant may be plainely proued, who by poyson procured the death of this worthy Gentleman Germanicus, to the intent to inioy the kingdome of Rome. Holy Agrippina seing her sweet husband so sodenly dead, was surprised with such sudaine sorrow, that for a long time she could neither speake word, neither let fall teare: but at length she cast her selfe vpon the corpes of her Germanicus, kissing his cold cheekes, and imbracing his breathles body, sighing and sobbing with these words. Alas wretched wight that I am, whose misery is like to mine? whose griefe so great, whose life so lothsome? No flowing teares, no griping groanes, no carefull eyes, no throbbing sighes, can sufficiently let forth my sorrowes. My life, my loue, my hope, my husband, my ioy, my Germanicus is miserably murdred and made away. Ah vaine desire of worldly dignity, ah diuelish deede of bloody cruelty. But in vaine it is to complaine, when my cure is without cure, and none can redresse my wrong. For goddes I deeme there are none, otherwise I know the good should not be so made away by the ill: and men there are none that can medicine my malady, and raise my Germanicus to life againe: so that nothing resteth for me, but by death to be rid of the most bitter pangues of death. I could prolong my life, and seeke by some meanes to hasten the death of that Tirant Tiberius: but alas his death cannot bring Germanicus to life: no, let him liue still on earth, where I doubt not but he shall ten thousand times (in his time) taste the force of death. For he will be so tormented with his owne example: that (as the Poets report of Suspicion) to be plunged in all the pits of Hell will not be so painfull. Well, the gods (if there be any) giue him as he hath deserued, & giue me leaue to goe to the ghost of my Germanicus. Hereupon she resolued with her selfe, that as her husband ended his life by receiuing into his body y which he should not, so she would end her daies by not receiuing

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that which she should, and so defrauding her selfe of food, distilling her selfe as it were into teares, pitifully pined away. And when the Emperor Octauian caused meat to be thrust in her throate, she cast it vp againe, saying, sorrow was the onely sustenance, and moane the meate which shee either could or would take: and so in short time dyed.

I shall not neede here (Gentlewomen) to exhort you to take the death of your husbands, when you shal be married, and when it shal happen, more patiently, for that I know your wisdomes to be such, that you shall not so wilfully worke your owne confusions, neither do I thinke you are to know that we must liue by the liuing, not by the dead, and that there hath bẽ neuer any one husband so good, but there may be others found as good: Yea, and though they be not perfectly so good, yet in respect of change, which most women delight in, they are commonly counted better: as your selues, if you were once maried, perchaunce would say, or at the least thinke. But I thinke this needfull, to put you in minde, that by the example of Agrippina you counsaile your husbands to content themselues with their calling, not to soare too high, and flie aboue their stay, & with foolish Phaeton, and youthfull Icarus, come to confusion. It is your partes also to weigh your husbands wealth, and not to deck your heads and necks with gold, when he hath none in his purse, not to swim in silkes, when he is drowned in debt, not to abound in bravery, when he is pinched with pouery. For you know, it is your part to take such part as hee doth, whether it be pouerty or riches, woe or wealth, pleasure or paine. But surely in my fancy, that man is to be begged for a foole, who will prefer his Wiues pleasure before his owne and her profit, her will, before his owne wealth, her vanitie, before his owne ability. And as it is great inciuility and churlishnesse in a man to deny his wife any thing which is reasonable: so is it great imbecility and childishnesse to graunt her any thing which is unreasonable: and hereof commeth the vtter vndoing of a great number of young Gentlemen. And as it is wise and louing carefulnesse to prouide well for ones Wife: so is it fond and doting curiousnesse, to seeke & prouide better for her then he would do for himselfe, whereof came the confusion of this noble Gentleman Germanicus.

Amphiaraus *a Gentleman of Argyue, sueth for mariage to* Eriphile, *widdome, rather liking others possessions better then persons,* Infortunio *burning in affection towards the same rude, seeing* Amphiaraus *lande preferred before his loyaltie, is at point to destroy himselfe.* Amphiaraus *hiding himselfe to escape from the warres, is betrayed by* Eriphile *for couetice of reward: and setting foote within the* Theban *soyle, the earth openeth and swalloweth him vp.* Eriphile *eftsoones a widow, prefereth her loue to her olde suiter* Infortunio, *by whom being repulsed, in choller she consumeth away and dieth.*

THe auncient Philosophers are of this minde, that there is nothing doth more argue and shewe a base minde, then couetous desire of coine and riches, and nothing more signe of a noble heart, then not to desire wealth, if one want it, and liberalitie to bestowe it, if hee haue it. But I am of this minde, that nothing doth more argue a mad minde, then to desire goods, which neuer did good, but which haue bin alwayes the cause of our calamities. What a world of men hath desire of wealth walked in warre? What huge heapes hath it drowned in the sea? What infinite numbers hath it caused Phisitions to kill? How many hath it mooued Lawiers to vndo? Of how many murders, thefts, slaughters, parricides, treasons, rebellions, periuries, forgeries, adulteries, fornications, hath it bin the cause? As Iupiter himselfe abused gold and pelfe, to abuse Danae that virgin. But you will say, though the desire of goods be detestable, yet the possession is profitable. Whereto I pray you? to maintaine vs in bravery, in gluttony, in venery, in perdition and destruction, as King Midas wished that euery thing which he touched might be gold, whereby he was starued to death.

Valerius an auncient Romane, weighed wealth so little, that though he had bin Prince & Consul of Rome three or foure times, yet at his death he had not so much goods as might suffice to bring him honorably to his graue, but was faine to be buried at the common charge of the citie. But though the immoderate desire of riches bee to bee reprehended, yet must I needes say, that moderately to

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account of them is not to be misliked, for the are giuen vs of God to passe the pilgrimage of our life withall, and we may vse them, and yet not abuse them, we may make of them, & yet not make our gods of them. And as by duely desiring and truely vsing them, they conuert to our commoditie: so by greedy coueting, and naughty consuming them, they turne to our trouble, care, and confusion: as partly before hath ben shewed, and plainely hereafter by the history following is proued, which is this.

In Greece, amongst the people called Argiues, dwelt one Amphiaraus, who being a man of great possessions and wealth, heard of a Widowe in the same Countrie, of liuing vnto himselfe, her name was Eriphile, and her nature was such, that she thought gaine swéete, how soeuer she got it. It fortuned this Gentleman to come to her house, to sée and assay her in the way of mariage, and notwithstanding he had more liking in the liuing, then will to the woman, yet he laboured his suit as earnestly as if he had loued vehemently: and at conuenient time commenced his sute in this sort.

Gentlewoman, I thinke it not néedfull to enter into tearmes in commending of marriage, thereby to perswaded you the soner thereto, for that you know the dignity thereof, and haue already tasted the pleasures and commodities belonging to the same: but this chiefly lieth me vpon, earnestly to perswade, and humbly to request at your hands, that when it shalbe your good pleasure to enter into that life againe, you will count me worthy (though altogether vnworthy) to serue you in stéede of a Steward, to order and dispose your things as your séemely selfe shall séeme to appoynt, and to ease you of the trouble of trauailing in your owne affaires: which I am sure, for that you haue not béene accustomed thereto must néeds much molest you. For it is not méete your young yeares should be tyed to any trouble or trauaile, but to passe your time in pleasure, according to your bringing vp and calling, and according to the custome of your kind and fere. And that you may not thinke my suite to proceede of any desire to your goods, your selfe I thinke partly know, and by litle enquiry may perfectly vnderstand, that my lands and liuings are sufficient to maintaine the porte and countenaunce of a Gentleman of worthip: all which I willingly yéeld into your hands, to be disposed

at your pleasure, if it shall please you to yeeld your body into mine armes, to be imbraced at my pleasure: so that in accepting my offer, you shall not onely increase your substance, but also haue a Gentleman at your commaundement, who shall make more account of you then of all the gods in the world. His talke ended, Eriphile smiling, made him this smoth answere.

Sir, by how much more I know the inconueniences and infinite troubles mixed with marriage, by so much lesse do I like to enter into that estate againe. And as I was once linked with one according to my liking, so looke I not to be placed againe with any, in whom I can take such pleasure: and as by holy oath I firmely bound my faith vnto him, so in this minde I am in, onely my death shall dissolue that bond, & the sower remembrance of my sweet husbands death, shall take away the remuing of all pleasures of life, and altogether mortifie in me the minde to marry any more. For his loue was so exceeding great towards me, that I feare to finde the like at your handes, or any mans els. For where you professe to be my Seruant and seruant, I am sure if you were once sure of that you seeke for, you would thinke your selfe god inough to be my Lord and maister, and you would dispose my goods neither at my pleasure, neither to my profit, but that which is mine should bee yours, and yours your owne. And where you pretend to preferre me before all worldly goods, I take it rather for wordes of course, then talke of truth, for as in the fayrest Rose is soonest found a Canker, so in faire speech, is falshood and fayning rifest. For I know the fashion of you men is, by your subtilty to deceiue our simplicity, and by a few filed words, to bring vs into a fooles Paradise. Yea you haue set it downe as a setled sentence amongst you, that he which knoweth not how to dissemble, knoweth not how to liue. Therefore I yeeld no other faith to your wordes, then their fained falshood deserues, nor no other consent to your request, then the small acquaintance you haue with me may iustly craue. But if hereafter in deeds, I shall see as plaine proofe in perfect goodwill, as your wordes importe likelihood of earnest loue, perchance I shalbe as zealous to cast liking towards you, as now I am ielous to cast doubts of you. By this time dinner was serued in, whereupon their talke ceassed, & presently after dinner the gentle-

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man had occasion to depart. Now Eriphile being alone in her owne house, began to discourse vpon this matter by her selfe, & notwithstanding she had no great minde to the man, yet she felt in her self a great lust to his landes, and thought her selfe more then happy, if she might haue them safely assured and made ouer vnto her: and in this thought, vttered words to this sense.

Why, what though I cannot finde in my heart to loue and like him aboue all other: Is it requisite that euery mariage be grounded on loue? As though we see not dayly some to marry in respect of riches, some in respect of honors, some by constraint of friends, & some vpon sundry other considerations: & for my part, I count it sufficient to haue maried once for mere loue, and hauing lost him whom I did loue intierly, I thinke it not lawfull, or at the least not possible, euer to loue any againe heartely, for true loue euer decayeth, when the party truely beloued dieth. And as my heart is hardened to take his death patiently, so will it not be mollified to suffer the loue of any other to sinke therin deeply: like as the Potters clay being once hardened in the Ouen, will not be made soft againe to receiue the impression of any other forme. But to speake my fancie freely, I see not how we women are bound to loue our husbands so much: we are onely commanded to honour and obey them, which I count sufficient, and more then for my part I meane to performe: Besides that, loue consisteth in the heart. Now it is our bodies only that are bound to our husbands, as by ioyning of hands before the congregation is plainely shewed. But if I determine not to loue him, how can I looke for any loue at his hands? Tush that is the least matter amongst a hundred, so long as I may abound in bauery, ruffle in riches, and participate with his goods, I care not to communicate in loue with him: I am to olde now to liue by loue. And yet wherefore is womens wit counted full of wiles, if I be not able so to dissemble the matter, that hee may thinke I loue him deerely, though I hate him deadly? But if it should come to the worst, that he should perceiue my dissembling towards him, and reward my cold kindnesse with heate of hate, why, I knowe the worst of it: My beauty is not so blasted, but enow will make account of me to my contentation. So that all things considered, I see not how I can

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no better then to accept this Gentlemans offer, whose large lands and reuenewes are able to supply all other wants whatsoeuer. For what disease is so desperate, which money may not medicine? what wound so deadly, which coyne cannot cure? what life so loathsome which goddes cannot make gladsome? Shortly after this, there, made repaire vnto her house a youth, named Infortunio, who hauing scene her once or twise before, was so blemished with her beauty, that it dazled his sight, and tooke away his cleere sight in all things: and comming to her presence he preferred such lamentable suit, & ghastly resemblances vnto her, that a rigorous repulse seemed sufficient to procure him a present death. The Gentlewoman seeing the furious affrightes of this fresh water souldier, knew how to traine him to the field of her falshood, and make him march vnder the ensigne of a mercilesse mistris, and cruel Captaine: and sometimes fed him with words of comfort, to put him in hope, and by and by feares him with doubtes of denyall, to driue him into dispaire. And as the Northerne wind first gathereth vp the cloudes, and the by puffes putteth them abroade againe: so she first by louely lookes allured to bring him in, and then with frowning face lowred to driue him away, the onely end being to sport her selfe in his paine: yea, and if she could, of his good will to make some gaine. The poore Gentleman perceiuing these daggard tricks, and that alsoone she should beheld comming to the liuer, and by and by check at it, soare aloft, was so amazed thereat, that he knew not what to resolue vpon. And as the tree hewen downe with axes, redy to fall at a blow or twaine, totteretb euery way, being vncertaine which way to fall: so his mind distracted with doutfull deuises wauered vncertainly, now bending this way, now bowing that way, willing to retire his desire, but not able to set his fancy free. And notwithstanding her peruerse dealing pitifully perplexed, and terribly tormented him, yet he perswaded him selfe, that as from most sharp Thornes, to wit, the Rose tree spring most sweet flowers: so from bitter anoy, would come pleasant ioy, and of his heauy suite, happy successe. Euen (saith he) the Merchant often sleeth the Sea, though not sure to returne with gaine: the Souldier often ventureth his body in field, though not sure of boty: the Husbandman still tilleth

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the ground, though not certaine to saue his seede: but yet hope of good hap, carrieth all these to their enterprises, and why should not the same hope worke the same effect with me? yes, nothing venture nothing haue, I will pursue my purpose, whatsoeuer come of it.

Now the Gentlewoman (as I sayde) ceased not to bayte him continually with courtly banquets, as dissembled fauor, vncertaine hope, curteous congies, amiable lookes, and such like, but hee on the contrary as one that meant truely, ceased not to serue her with faire wordes, with faithfull promises, with earnest othes, with many a rich iewell and costly gift, which she willingly receiued without condition, and wilily kept without restitution. In this meane while came the other woer againe to renue his suite a fresh, and seeing this young Gentleman, as he thought, in greater fauour, began greatly to feare his owne part, and thought the grasse had beene cut from vnder his feete: and as a cunning Pilot, seeing the sea rough, and the winde contrary to his course, casteth an Anker least the ship bee driuen against the rockes, or into some coast contrary to his minde: so this Gentleman, fearing least wilfull waues in the Gentlewoman, should set her fast in the sandes of slipper subtiltie, and dash his suite against the rockes of repulse, hald in the maine sheat of her minde, and by the ankers of aduise so stayed her course, that no winde which any wilful youth could blowe, could cause her any thing to bow or wauer: and by alluring her to a larger iourney, he was chosen to rule her sterne, where the other was kept still vnder the hatches: who all this while that they were concluding the contract was in his chamber busily deuising verses in praise of his Mistres: but hearing of the sory successe of his suite, by a handmaide of the Gentlewomans, he was confounded in himselfe, that his inuention was cleane marred, & his deuise vtterly dasht: yea he was so farre from writing, that he had not a word to say, or a thought to thinke. And surely in my iudgement he reapeth the right reward of his doting desire, for there onely grafts of griefe must needes growe, where such raine conceite doth set, and such rash consent doth sowe. For neither was his loue grounded vpon vertue, wherewith she was not indued, neither vpon beauty, wherewith she was not adorned. For neither can crueltie bee cloaked vnder vertue, neither the treason of vntrueth couered vnder beautie (for

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the disposition of the mind followeth the constitution of the body) so that it was his owne selfe-loue and fond fancie, that drew him into such depth of affection, and therefore with griefe was faine to gather the fruites of his folly. And being come to himselfe, he began to rage in this sort.

And is my true loue thus trifflingly accounted of? shall he with his trash more preuaile, then I with trueth? And will she more respect gaine then goodwill? O iniquity of times, O corruption of maners, O wauering of women! Be these the fruits of thy fayre lookes? Is this the hap of the hope thou puttest me in? Is this the delight of the defiance thou vsest with me? wherein truly thou maist be fitly resembled to the Cat, which playeth with the Mouse, whom straight she meaneth to slay, or the Panther, who, with his gay colours and sweet smell, allureth other beasts vnto him, and being within his reach, he rauenously deuoureth them. But if I should set thee forth in colleurs, I thinke the sauage beasts would be loth to be likened vnto thee: for cruelty, thou mayest compare with Anaxarete, who suffered Iphis to hang himselfe for her sake: For inconstancy, with Cressed, who forsake her truly Troylus: for pride, with Angelica, who contemned all men: for treason with Helen, who ran away with Paris from her husband Menelaus. But what rashnes is this in me to rage and raile against her, wheras it is loue, God, and the destinies that haue decreed my destruction? For mariages are guided by destiny, and God hath indued women with this property, to be wedded to their wils: Neither doth loue learne of force the knot to knit, the serues but those which fitte sweete fancies fit: for as streames cannot be made to run against their course, so vnwilling loue with teares nor truth cannot be won. So that this onely choyce is left for me, either to dye desperately, or to line lothsomely. And as the birde inclosed in Cage, the Cage, door being set open, and the Hauke her enemy sitting without watching for her, betweene death and prison pitiously oppressed, standeth in doubt whether it be better still to remaine in prison, or to goe forth to be a prey for the Hauke: so stand I in doubt whether it be beter by losing life to get liberty, or by liuing, to become thrall and bond, and line in continuall torment and vexation of minde. For loue hath taken so deepe roote in me, that neither reason can

rule,

rule, neither will come before my wicked will. But as the diting of a mad dog eagerly, and runneth until it hath brought the bodie bitten to bane: so the poyson of Loue is so spread into euery part of me, that it will vnoubtedly bring me to death & destruction. O cruell Captaine Cupid, is this thy pay thou giuest thy soldiers? O vaine Venus, is this the victory thou hadst fastest thy Champions? Wouldest thou haue beene content thy darling Adon should vngeuenly haue receiued thee, when thou were furiously inflamed with loue? But the partie I yeelt forgetteth that euer he was Clarke, and those that be in happinesse themselues, weigh not the heauinesse of other. Yea perchaunce thou fauourest the falsehood of this woman; the rather for that thou thy selfe playedst the false harlot with thy husband Vulcan the Smith, and madest him a fayned toole more then before he had in his shop: but remember yet how he take thee and the aduulterer Mars tardy in your trechery and lechery together starke naked in an Iron nette, and then called all the gods to take a view of your vicious conuersation, to thy vtter shame and confusion. And so it may fall out that this your pupill may so long delight in deceit, that she may be taken in the net which she layeth to entangle other. But what meane I to blaspheme against the gods, who doe but punish me iustly, for louing so lightly, and onely mine owne careles fault, is the cause of this careleſſe fact. Wherefore, O death, to thee I make earnest request, that thou wilt speedily send Atropos vnto me, to cut in sunder the twist of my troublesome life: & seeing my loue doth loath me, god death doe thou desire me, I know thou sentest out processe for me euen in my swathclouts, and now I beseech thee serue it on me, where I am most willing and ready to appeare before thy presence. While this louelorne Gentleman continued in these carefull contemplations, the marriage was consumed betweene the widow and Amphiaraus, who lined quietly together about a yeare or two, she shewing a perfect dutifull obedience towards him, & he bearing an ordinary affection towards her: but in short time, it pleased God to giue occasion to trie the trechery of the one, and to worke the destruction of the other. For it fell to out, that Adrastus king of the Argiues, vpon vrgent causes moued to infer war vpon the Thebanes and in mustring his men, he thought Amphiaraus a meete man to make

one of his Captaines, and willed him to prepare him selfe for that iourney: for he, being both skilfull in Astronomy, and other secret sciences, knew if he went to Thebes, he should not returne alive, for which cause he secretly hid himselfe in his owne house, making onely his wife priuie thereto. Soone the King taking counsell of his men willed Amphiaraus (and knowing the cause of his absence) was in great rage, saying, he thought he had not such reuenge on his kingdome, and promised great rewards to them that could bring tidinges of him. Eriphile, hauing intelligence of this rich reward promised, was meruelously set on fire in the desire thereof: and notwithstanding she was plentifully indued with riches, yet was she in minde so greedy, as if she had beene in vtmost need: and as drunke persons drinke, and still be dry, neither is any liquour able to slay their thirst, yea the more they drinke, the more they desire: so the continually heaped vp wealth, yet was neuer satisfied, yea the more she had, the more she desired to haue. And being possessed with this loathsome lust of Auarice, she entred into reasoning with her selfe in this sort: What, vnlesse they be out of their wittes, will refuse offered gold? No, the sauour of gaine is sweete, of what thing soeuer it be gotten. Why Tarpeia a Romane maid did betray the Capitoll of Rome (for a faire Bracelets) to the Sabines that layd siege to the City: and shall not I for great Riches of gold deliuer my husband to the king, who meaneth by his meanes to preserue the citie? for if it come to the worst, that he neuer come home againe, (why I know the worst of it) two or three dales weeping will wash away all woe and sorrow: and then shall I be Lady of his lands and liuings, and be married againe to some that perchance shall better content me euery way then he doth: And who is so foolish that will not be content with change for the better? And in this good minde gat to the king and told him, that preferring the safety of his person, & the profit of the common wealth, before her owne priuate pleasure, she was constrained to detect her louing mate vnto his vtmost mischiefe (which her deare she humbly desired him to conceale) and notwithstanding y absence of her louing husband would greatly annoy her, yet the commodity of her country, which she hoped through her husbands helpe should be procured, would as greatly ioy her. And that she might safely see her sweet husband againe, with a fewe faigned

teares

tyrannes, terribly wrong hath, she humbly requested the king that he might be placed in such part of the battaile, that he might not be subiect to the shot, and be open to the enimie of the aduersary. The king plainly certified by her of the deceit wherein she was bidden, gaue her the promised reward, went forthwith to vnkennel him, who hearing of the kings comming, & by what meanes he was discouered, fell to raging against his wife, (and all woman for her sake) in this sort. Ah foole foole that I was, to repose my trust or confidence in women, whose sexe is subtile, whose kinde is cruel, who are constant onely in unconstancie, who are wittie onely in wiles, who, as Aristotle sayth, are monsters in nature, altogether imperfect, weake vessels, ignorant in all things, yea (which we must lament) they are naturally indued with baites to allure men, with poyson to infect men, and with charmes to charme men from men to beastes, as Circes did the seruants of Vlisses: yea what men haue euer bin so wise, but by women haue bene subdued to folly? as Pharo his daughter caused Salomon to fall to idolatry. What man hath euer bene so godly, but by women hath bin depriued? as Bersabe depriued king Dauid of diuelishnes. What man hath euer bene so strong, who by women hath not bene made to stoupe? as Dalila took away the force of Samson by cutting away his haire. Who hath euer bene so perfect, but by women hath bene drawen to imperfection? as Adam by the meanes of Eue lost the perfection of Paradise. Who hath euer bene so faithfull, but that women haue inforced them to infidelitie? as a hand-maide made Peter deny his maister Christ: who so valiant, but by women haue bene vanquished? as Omphale made Hercules serue her, and spinne amongst her maides, and after vs Deianira was cond to death. Who so learned, but by women haue bene taught new pointes of schoole? as Fully by Terentia, Marcus Aurelius by Faustine, and Ouid by Corinna were often abused, with infinite other. But if the wise, the Godly, the strong, the perfect, the faithfull, the valiant, the learned, haue bene bewitched, begotted, and abused by women, is it reason I should challenge any priuiledge or peculiar fortune to my selfe, and not remaine content with the lot which is common to all? Yes, I am content my rage in rule to bind: but though notwithstanding the comfort by other mens calamity be miserable, yet it doth me good to think that other

hane bin as fruitfully serued by women as my selfe, as Tullia enforced the death of her owne husband Tarquinius, then of her sister, and lastly married the brother of her owne husband, who before was husband to her owne sister: as the fifty daughters of Danaus all but one slue their husbands the first night of their marriage: as Candaules by the counsell of his wife was slaine by Giges, who after married herme Dionisius, notwithstanding his weary watch and watchfull warinesse for the preseruation of his life, was by his own wife Aristomacha miserably made away.

By this time the king was come into his house, whereupon he was driuen with shame to shew and present himself to his maiesty, humbly crauing pardon for his offence: and seeing no remedy, made preparations for the wars, disposing his liuing so well as the shortnesse of time would giue him leaue, and disposessing his wife of as much as he could possibly. Which done, amongst the rest he mounted and marched forwards: but hee no sooner set foot in the Thebane soyle, but that the earth opened, and swallowed him vp. Of which matter, to soothe as his wife was partaker, for fashion she put finger in the eye, and clothed her selfe in mourning apparell: but this quickly cast it off againe, and began to call in her head how she might be spoke of another husband: and calling to minde the deepe affection wherein Don Informado was yowned towards her, shee thought none more fit to make a foole of then him, and therefore by letters let him to vnderstand, that considering his former good will towards her, she thought her-selfe bound in conscience to counterpoise his courtesie, by any conuenient meane she might, and in that respect time the selfe night by his leaue, she came was, for that before his comming she had betrothed her selfe to Amphiaraus, so that all then he was not able to yeeld him the meede of his merrite: but that if his affection were not altered, & if he were disposed to deale iustly her by the ayde of honestie and limmites of law, he might be payde his due debt with double interest. Now the young Gentleman by the ayde of absence, by the assistance of time, by the change of aire, by the remembrance of his repulse, by dregs of disdaine, by the bertue of necessitie, and by the helpe of reason, being fully cured of his folly, hauing also heard of the treachery which she vsed towards her other husband, reiected her offer, returning her answere, that

being at liberty, hée meant not to come in bondes, and being rid set free from her fraud and falshood, he would no more be trapped to her treason. Neither (sayth he) doth that hold or Castle merrite mercy, which yéelds rather for want of fresh supply, then at the suite of the besieger. Neither is the prisoner to bee pitied, who being Iudge, loued in seuerities and cruelty: neither is that clients cause to be considered, who being a Counsailer, dealt in the cases of other without conscience. The Gentlewomen séeing her suite thus reprochfully repulsed, in very chollericke conceits consumed away and died.

I am here Gentlewomen to admonish you, not to suffer your selues to be carried away with couetousnesse: you sée to what miserable end it brought this married disloyall couple: and as well for your sakes, as mine owne, I would wish you, who are indued with wealth sufficient to make a mā (as they say) & who are at your owne disposition and choice, not to séeke your selues as a prey to any, who hath no néede of your wealth, neither will gratefully accept your gods, but rather frankly to bequeath your selues to some poore younger brother, who may thinke himselfe made by marrying you, who may thanke his wife onely for his wealth, who may impute his happinesse onely to hauing you: whom you may binde to you by benifits, who will no doubt endeuour to counterpeise your liuing with his loue, and your gods with his good will: who will rather serue you, then séeke superiorities ouer you: who will rather bée your man, then your maister: your Liege, then your Lord: your subiect, then your soueraigne: whereby you shal liue as you list, your profits shall pleasure you, your gods shall do you good. And what soeuer be your common saying, that you must as well loue to liue, as liue to loue: yet surely in my fancie, I thinke it farre better for a married couple to liue together without liuing, then without loue: for what little liuing will suffice nature, who knoweth not? but what loathed liues bee where loue doth lacke, looke but into the liues of the parties now but reported vnto you. And if you credite not my reporte of them, no more but marke your poore neighbours, how quietly and merrily they passe their time in pouertie, assisted onely by the calme of contentment and loue: and then conuert your eyes to the view of many other estates, and take how

vnprofitably & discontentedly they spent their daies, vexed by the fit many affrights, debate, and hate. Which contemplation I hope will so confirme your judgements, that you will alwaies prefere long be fore liuing, or at least not so to respect the one, as to neglect the other, by at the best if it be possible, to ioyne the one with the other. An other thing also the death of Eriphile may bring into your mindes, that you raigne not like tyrants ouer those whom your beauty hath made your bondslaues: for you must know, that it is more glory to vse the victory moderately, then to get it mightily, & far more holds haue bin won by clemency, then by crueltie. For when the inhabitants know the Captaines curtesie, they will rather yeld to his assured mercy, then stand to the doubtfull event of battaile: so Gentlewomen, if you minde to make breach into the hearts of many, & to winne the fort of their faithes vnto you, if you crane to conquer the good will, & to be courted with the seruice of suiters, you must with mayestie make much of them, with curtesie countervaile their kindnesse, with gratefulnesse accept their good will, with liberality requite their paines, and with honest pleasantnesse answere to their demaunds: you must not feed them with falsehod, nor daw them on with delay, & torment them with trifling, as Eriphile did her Infortunio, to her own infortunate hap, as it luckily afterwardes did light: for if it be Gods prouoke will, that such measure as is vnit, should vnequally be ministred, and they that delight to driue other in dolours, shall not raigne long in pleasure themselues. I know not what effect my words will take, for that I know not how you courtly dames accept of the sayings: but before my owne face I am able to assure you, that this girles of our parish thinke that would be Rich and Honestly called louers better pleasure then I can bid it may be, you will think this over saucy, with my lisping lips to prefer perswasions to them that are so void of folly euery way, as my selfe of that one way: yet considering your quietly you take the rude rapting of Amphiaraus against you, I make not doubt, but that you will take in good part the lessons which are well meant towards you, and if not follow them, yet not mislike them, and rather weigh the will of the speaker, then the worth of the words.

Icilius a young Gentleman of Rome falling into loue with Virginia; is refused by her friends for want of sufficient wealth, but priuily contracteth himselfe vnto her, and departeth into the warres. Appius Claudius burning with vnchaste lust of the same mayden, the better to obtaine her, causeth Claudius his client to claime her for his bond-slaue, and giueth wrongfull iudgment on his side. But Virginius her father, at her own deere request slayeth her with his owne handes, to preserue her virginitie from the villany of Appius, who for that fact is cast into prison, where desperately he doth himselfe to death.

IT is a doubt often debated, but yet not decided, whether loue discendeth from the heauens, deriueth of her owne nature, procedeth of the similitude of manners, commeth of acquaintaunce and familiarity, taketh originall of our education and bringing vp together, whether it ariseth of beauty, or of vertue; whether it entereth in at the eyes, or first be rooted in the heart, whether the cause come from the part that loueth, or the party loued, whether it be in our power to loue or to leaue. I leaue for other to resolue vpon for my part (I yeild god thankes for it) I haue as yet bin to little troubled w̄ loue, that I know not what it is, nor from whence it commeth: and when I muse thereon, I am as badly troubled as Symonides was to thinke & say what God was. But if an opinion grounded vpō reason, without any proper experience on mine owne part, may take place, I thinke loue chiefly to be grounded vpon the similitude of manners, shewed & signified by familiarity and aboue together. For it is daily seene, that those parties who at the first incountet and viewe haue rather disliked then loued eche other, by continuance of conuersation, and by conferring eche others conditions & nature together, haue fallen into the fire of most feruent affection. For true loue and faithfull friendshippe is, to will and to nyll one thing, to haue one obiect of appetite, and to haue like effect of affection. I knowe there are infinite instances to be giuen to this assertion, for that some haue bene surprised with loue onely vpon a louing looke, some vpon a courteous word, some vpon single sight,

some

some upon a vaine vision, some upon a dolefull dreame, some upon an vncertaine report, and some, some other way. But as one Swallow makes not Summer, so one particularity concludeth no generality. And as an Aethiopian is said generally to be blacke, though his teeth be white, for that for the most parts of him he is blacke: so I thinke some may be said generally to proceed of the multitude of manners, for that for the most part. And besides infinite other examples, which I can alleadge for proofe thereof the History which you shall presently heare, shall also confirme it.

In the renowned City of Rome made his abode one Icilius, who though he were Gentleman of a worshipfull house, yet by reason that his parents were yet living, his patrimony was not great, neither his living there then might suffice to maintaine the porte of the place and countenance he carried in the Citty, by reason whereof he remained vnmaried as being not able to maintaine a wife according to the estate of his calling. It was his chance, among other youthfull company, to passe the time for the space of a fennight in feasting and making merry at the house of one L. Virginius, a worshipfull Gentleman of the same City, who had to daughter a damsel named Virginia, who as she was of ripe yeares, so was she of ripe iudgment and discretion in every point belonging to a vertuous Virgin and modest Maid. Her shape though it were not precise yet was it perfect: her face though it were not blazing, yet was it beautifull: her corpes though it were not curious yet was it comely: and as nature plentifully planted perfection in her, so God superabundantly bestowed his benefites vpon her, such grauity in gesture, such modesty in manners, such courtesie in conuersation such troth in talke, such wit in reasoning, that Minerua her selfe could not haue mended her: that it was doubtfull whether men were more inwapt into admiration of her wisdome, or rauished in contemplation of her beauty, the one conteyning contentment for the body, the other solace and delight for the mind. Now Icilius being in the company and society of this saint, bled little other behauiour towards her, aboue his common regarde to all the Gentlewomen of the troupe, but spent his time in dauncing, dicing, and carding, & other such pastimes. And notwithstanding this while he often felt a certaine restraint of liberty in his affects an alterration of mind, and as it were a ciuill assault and discord

with

within him selfe yet by reason of young yeares, and small practise in the pangues of loue: he could not coniecture the cause of his sodayne passions: but this made him most to muse, that when he was in his most dumps, if she chanced to present her selfe to his presence, his heart was presently lightned of that which lay so heauy on his stomache. And as when the Sunne shineth, the cloudes vanish away: so when her beauty blazed in place, the cloudes of care were cleane consumed. Likewise being often desirous to talke with her, and inioy the present pleasure of her pleasaunt speech, his senses were so rauished with the sight of her, that he could not vtter one word vnto her. Sitting also at the table with her, and casting a gazing glaunce round about him, his sight was neuer satisfied vntil he had lent her a looke, and seemed onely to resolue his fancy vpon her face. But not withstanding all this, hée did not throughly perceiue the cause of his sodaine trouble of mind, and thought as it was a toy lightly taken, so would it be lightly left againe, and therefore departed from her fathers house without preferring any suite vnto her, or adding execution to the aduantage of the time and place. But being gon home, and gotten solitarily vnto his chamber, god God what mountaynes of smoke did scalding sighes send forth of his mouth: what droppes of blod did galding griefe make his heart too bleede: What fluddes of teares did flow from his eyes: What carefull complaints did he sende vnto the skyes: saying, O heauens, why heape you my heauinesse: O planets why plant you my paines: O destinies, why decrée you my distruction: O Gods, why depriue you me of liberty, now my young yeares chalenge to liue most freely: O Fortune, why dorst thou mixe my swéete meate with such sower sauce, that is more bitter then gall, and no lesse pleasant then death vnto me: Must the little delight which I take in the company of Virginia (whereof I fully vnderstood not her to be the cause neither) be counteruayled with such dierfull displight: and for the pleasure which her presence procured me, must her absence purchase me such displeasure? Then too true doe I finde, that euery dram of delight hath a pounde of displight, and euery inch of ioy, an ell of annoy annexed vnto it: then wel may I curse the chaunce, the cause, and the company that caused me to come to that place, which hath caught me in such bondage

And may I terme it bondage, to liue in the seruice and contemplation of my Virginia? Is it flattery to be thrall to vertue? It is her bountie, not her beautie that bindeth me: it is her curtesie, not her comelinesse, that I care for: it is her perfection, not her person that I praise of: it is her condition, not her colour that I count of: for beautie bydeth not, comelinesse continueth not; personage perisheth, colour fadeth, but bountie, curtesie, perfection, & conditions remaine for euer. so that if I liue in bondage, it is to vertue: if I be a slaue, I am vertues slaue. But doth vertue vse to torment men thus? belike that is the cause there are so few honest and vertuous. No, I ought not to count my trouble a torment: but the fine gold must be purified in the flaming fire, and white siluer is wrought in blacke pitch: glory must be gotten through depth of daunger, and pleasure must be purchased with the price of paine. And though absence now be some torment to try me, and though dolour now drowne mee in the seas of sorrow, yet doubt I not but shortly to swim in the floods of felicity, and take land there where my heart hath already pitched his abode. But O presumptuous foole, whither doth folly force me? do I hope to winne her, whom my vnworthinesse willeth me not so much as to wish for? Yea, which way soeuer I goe to worke, I am sure to haue a cold suite of it: if I proffer my seruice dishonestly, why, her vertue abhorreth it: if I make loue in the way of marriage, her estate and riches refuseth it. O God, and shall goodes be more accounted of then good will? Lucre more then louers the cousayle of Themistocles altogether reiected, who willeth men rather to marry their daughters to a man that wanteth mony, then to money that wanteth a man to vse it: Is the world so blinded in couetousnesse, to prefer liuing before learning, wealth before wit? Then farewell true friendshippe, if it be not grounded vpon loue: then farewell true loue, if marriage be not end of it: then farewell true marriage, if money make it: then reserueth for me onely to bewaile my euill hap, to lament my luckelesse loue, and neuer to attempt, that I am like neuer to attaine vnto.

By this time the earth was couered with a darke mantle, and by reason that the Sun was departed out of our Horizon, the light of the starres which the Sunne lendeth them, began to appeare in

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the Firmament, whereupon this poore passionate Louer wearied with woe, disposed himselfe to rest: but he whose hart is hardned, neither by night nor day, neither in company nor solitary, neither sleeping nor waking, can take any rest or quiet. For he was no sooner in a slumber, but the Goddesse of his deuotions presently presented her selfe before him, saying, Pine a-woe, why dost thou thus torment thy selfe for my sake, who suffer no little griefe to see thy great sorrow? wherefore be bold to aske any thing at my hands honestly, and be sure I will graunt it willingly: for I perswade my selfe the heauens haue reserued me for thee. Icilius hearing (as he hoped) this heauenly voyce, and seeing (as he thought) that Saint by his bed side, with open armes reached to imbrace her but being awaked, with open eyes he said he was deceiued: which sodayne fall from heauen to hell, tooke away his breath from him for a while, but being come to himselfe, he began to crie out in this carefull manner.

O God is it not sufficient to vexe me with vanities in the day time, vnlesse thou torment me with visions also in the night? Was I not woe inough alwaies, but that besides I must haue sorrow in sleepe? What grieuous offence haue I committed, that deserueth such grieuous punishment: if this be the reward of them that loue, woe woe be to them that hate. Thou hast commanded vs all to loue one another: and if thou thus punish the fulfillers of thy lawe, what shall become of the transgressors thereof? But if thou be disposed to punish me, and displeased with my deedes, neuer suffer me hereafter to doe any thing, but cast me into such a sleepe wherein I was erewhile, and therein let me continue continually. O happy was Endimion, who long time enioyed the like sleepe. O twise times happy are the dead: if death be any thing like this sleepe. But O hundred times vnhappy am I, to whome liuing is woefull, whereas to all things els it is ioyfull. But was this but a vision which deluded me? was it but a dreame, which I spoke of? And if it were but a dreame, doth it portende nothing? and may there bee effects in dreames? Alas God wot, commonly the contrarie (or (as Cato sayth) liues sleeping, that which we liue by waking. For that neyther in dreaming

no) doing, neither in sleeping, nor seeing, neither in thinking, nor saying, finde I any kinde of comfort, or see any hope of solace. This youth passed his time so long in these and such like passions, that the careful carriage of his eyes betrayed his careful minde, and his pale countenance his painefull case. Which a speciall friend of his perceiuing, tooke fayre occasion and pitty on his painefull state, that he sought all the meanes possible to sift the cause of his sorow, to the intent to seeke some meet cure for his malady. And hauing opportunity of time and place, he brake with him in this sort.

Good friend, if I should shew you what great sorow I sustaine by your behauiour, you would perchance iudge my wordes to proceede rather of flattery and trifling then of truth: but no more but trie me: willing I should be to ease your paine, and by that iudge how greatly it greeueth me. But how great so euer my griefe be, my wisher is more then great to see you transformed from the state of a pleasant Gentleman, into such solitarie regardes, that you seeme rather a Timon of Athens, then a Courtier of Italie: and so much the more I maruaile, by how much lesse I see any apparent cause which should worke any such alteration in you. For if want of worldly wealth could worke your woe, why you want nothing, if you would vse gold (as they say) you might haue it. If losse of friendes vexeth you, why you haue an infinite multitude which loue you entirely. If you be disposed to trauell to see straunge Countries, your parents will be well pleased with your departure. If you be desirous of your single life, your friendes will forthwith prouide for your marriage. If any repulse receiued of any mayntie dame be daunt you, why the Gods themselues haue suffered the like: as Daphne a feelie damsell refused the God Phebus: Sirinx a simple mayde reiected the God Pan, and infinite other. If you haue fixed your fancie in place you think impossible to possesse, why you haue learned to rule your affection, you haue wit to compasse your desires, you haue friends to further them, nothing to hinder it. With this his colour began to change, and he fetched a deepe sigh or two; whereby his friend perceiued he had touched the cause of his calamity, & fayre of his sorow, praying him hartely earnestly to vnfolde the secretes of his thoughtes vnto him, saying: two wits are better then one, and that which you (blinded perchance

chaunce by long) cannot see, I stirred vp by desire to do you good, may perceiue. And for secrecy in your affaires, assure your selfe that neuer Pythias to his Damon, Pylades to his Orestes, nor Gisippus to his Titus was more true, then I will be to you. And though your learning and wit to know what is best for your owne behalfe be farre better then mine, yet the simplenesse of my wit shalbe supplied with the sincerenesse of my will, which shall be alwaies so ready prest to pleasure you, that if my seruice may satisfie you, you shall command me, if my company may content you, I will neuer be out of your sight: if I may any way stand you in any steede, account me your owne onely.

Icilius hearing this friendly discourse, could not but say in his heart, O friend vnfeigned, O loue most loyall, O curtesie incomparable, and imbracing fast his friend in his armes, sayde: If all the miseries in the world did sticke in multitudes about me, yet this thing onely is of force to vence me for their furies, to think I enioy so firme a friend as your selfe are: and if I may liue but to requite some part of your good will, it is the second felicity I looke for in this life. But touching the cause of my perplexity, I must craue pardon if I make courtesie to disclose it, for that many euills carie this nature, rather to be concealed with griefe, then reuealed in hope of releefe. And as the greene wood by taking the aire lyeth deth farther abrode, and is the hardlier healed: so (I think) my torment and greefe being once discouered, would not be so easily cured. If (sayth his friend) the originall of your euill proceed of loue, as in my fancie it doth, then vndoubtedly the more it is vncouered, the sooner it is cured: for as coles of fire couered close with ashes keepe their heate long time, but lying open soone waxe calde and blacke: so the fiery flames of loue raked vp in silence, burne furiously within a man, but being by discourse disclosed, they soone consume from flame to fume and smoke. Wherefore (good friend) sticke not to impart vnto me this matter which doth import you so neare, promising you by the inuincible bond of friendshippe, to trauayl so earnestly in your affaires, that what wanteth in power, you shall finde in the paines which I will take in your cause. Alas sweete friende (sayth Icilius) rather then you should thinke I haue any diffidence or distrust in you, or thinke you vn-

worthy of credite in any cause whatsoeuer, I will make you priuie to the cause of my payne, what pangue of perill soeuer I incurre thereby. Wherefore you shall vnderstand, that since the time I was at the house of Lucius Virginius, as you partly know ye conditions of his daughter did so well content mee, her nature agreed so well with mine, her affections were so framed to my fancie, that I am constrayned to resigne my libertie captiue vnto her, and to make her person the prison of my hart. And the lesse hope I haue of obteining her, the more do I loue: and the more I do desire her, the more deadly doe I dispayre of her, which is the cause of all my care, and summe of all my sorow: yea this is it which hath made me mine enemie to my selfe, a stranger to my friendes, to abandone all good company, to sit in solitarinesse, and this is it, which if it bee not in time prouided for, will preuent by death all other mischiefes. God forbid good friende (sayth his friende) that so little a cause should so deeply distresse your what, do you thinke either so superficially of her, or either so abiectly of youre selfe, that you deeme this matter so impossible to be brought to passe. Tully, her person is not of such perfection, but that yours may match it: her friendes are not of such state, but that yours may stand by them: her portion is not so great, but your parents are able to make yours equall vnto it. Go, doubt not but your loue shall soone vnchaine her, and haue such successe you seke for: and I am heartely glad, that seeing it was your chaunce to lose your libertie, it is lodged in such a place which is rather to be counted a Paradise of pleasure, then a prison of paine: of whose worthinesse I should somewhat say, but that perchaunce you will thinke me partiall to the partie, and beleiues that I thould but kindle new coales in you, then quenche old flames. But because I perswade my selfe I may do somewhat with ye partie which putteth you to this payne, doubt not to committe this charge to me, and I warrant you I will discharge it to your contentation. My deare friend (saith Iclius) if I thought you al well able to giue eare to my sorow and redresse my woe, as I see you willing to comfort my carefulnesse and keepe me from dispayre, I should thinke my selfe the happiest wight in the worlde, and I would account of you as the preseruer of my life: but I cannot tell what the matter is, mee thinks ye more feruent is my fire, ye more faint is my feare. Fie (saith his

his friend) you shew your selfe too very a coward, Fortune you know fauoureth not the faint hearted, neither are they worthy too winne the pray you please for, and therefore for shame take a good heart vnto you, and do your endeuour, and let me alone with the rest. There is no Hauke soareth so high, but she will stoupe to some prey, neither any so ramminge and wilde, but in time she may be reclaymed and made to the lure. And if you follow my aduise, I think good you solicite her by letters, until such time you haue conuenient time to go thither your selfe. Which counsaile he forthwith put in execution, and indited a letter vnto his Mistres in this manner.

God Mistres, to set forth in words the feruencie of my affection, and behemencie of my passion. I thinke would be both tedious to you, & I am sure grieuous vnto my selfe, for that the remembrance of my passions would bee as it were a renuing of my paine: and though I altogether vse silence therein, yet the lothsome life which I leade, may by report aduertise you of my lucklesse lourrand my drouping heart. Therefore may it please you plainely to vnderstand, that being at Walter Virginius your fathers house, I receiued such contentation in your company and sight, that since I haue bene depriued thereof, I thinke my selfe deprined of all the pleasures of life: And vnlesse your curtesie, surmount my desarts, and that you vouchsafe to pitty my painefull estate, I shal haue iust cause to say, that at your fathers I receiued in stead of meate misery, for drinke dolor, yea, I may count my fare fire, & my cheere very deare, which must cost me no lesse then the losse of my liberty at least. But if yet at the last course, it shall please you to send and serue into the table of my troubled minde, some comfets of comfort, with the fruits of friendship, I shal think my self to haue fared most dainetily, whereas otherwise I shall count my selfe intreated disdainfully. Looke not good Mistres to my lining, but to my loue, weigh not my wealth, but my will, marke not my money, but my meaning in the way of honest and lawfull marriage, & speedily send the messenger of present consolation to him which pineth away in paine, and is yours onely and euer Icilius.

Virginia hauing viewed this letter, and liking it neuer the worse for

for his sake that sent it, replied unto it in this short and sober sort:

Sir, because I know in my selfe no such due desart, any way to bring you to such deepe desire, I am the hardlier induced to believe your vowes: and though I am inhibited full credit unto them, yet perchance as yet my fancy is not fully framed to like so well of you, as you either desire or deserve: and though I could finde in my heart to like you above all other, yet I know not whether my friendes will yeeld their consent thereto. So that it is time onely to thanke you for your good will, but not to satisfie your request. Yours as she may Virginia.

This letter bringing some comfort to his carefull minde, made him make hast to repayre in person to the place of her presence, where he presented her his suite, with such assured signes of perfect love and loyalty, that she thought with good conscience she could not contemne his good will. But her parents, for that he was not able (his father being alive) to make her such joynter as they joyned him to, deferred the consummation of the mariage from time to time, hoping that time should mortifie the affection of either the one or the other Lover. But as the Smith his forge by casting on colde water it burneth more fiercely: So their love by these delayes increased more vehemently, which causeth the to betroth themselves each to other. But Icilius indued with a courageous minde, perceiving the lacke of living to hinder his happinesse, determined to goe to the Warres, and by dint of sworde to win either coine or credite, or to lose life and love: And being on point to take his journey, he gave his Mistres this farewell. If ever mournfull creature had cause to complayne his carefull case, then undoubtedly may I duly pleade for the foremost place. The horse now and then ceaseth from his travayle, the Asse from bearing, the Ore from drawing, and so of all other creatures, but my poore heart is never at rest. But as the wheele continually turneth, so my mind continually tolleth, still deuising how I may aspire to the end of my desire, and be placed in full possession of your perfect person. And having revolved many wayes in my minde, I am now resolved upon this to goe to the Warres, and there to winne with prowesse and payne, that which GOD and fortune have denied me: where the remembrance of your womanly selfe shall arme me with such courage, that I shall

count

...nothing dow...to attempt...to attaine: And what...
...on my...this foot...shall beare I shall...; I shall...
...you to...have...selfe that they are...for your...
...absence...shall please you...continue...
...spy...and...it is the onely...that shall...me in...and
...Remember Penelope...the twenty yeares in the absence of
...Ulisses...and...selfe: Ulisses...
...more gentle...I will put my selfe...
Virginia hauing heard this...and...
...selfe into his armes, after...
...which fell from...eyes, replied in this...
...(My...) my tongue is not able to tell the hurt which
...heart...by the...of my parents...
...greedy desire of...
...opening life doth stay and depend, and were it not that your great
...and loue to...
...my...
...
...

stayed the talke of the one, and time tooke away any longer abode of the other: Imperceptible they were continuance after a few careful kisses, to giue any other a louing farewell: neither is it easie to giue forth the paine importunity this parting pinches both those poore hearers: but surely in my fancie, of all griefes it is most griping, when friends are forced to part each from other, when one heart is pluckt in two places, when one member is drawne as it were from another, when euery sense is repined to draw himselfe, as it were his second selfe. Well their parting was not so painfull, but that shortly after their meeting was as mournfull. For not long after the departure of Icilius, as Virginia walked abroade somewhat to recreate her heauy and sorrowfull spirit, it was her fortune, vnfortunately to be seene by one Appius Claudius, one of the Decemuiri, who were the chiefe rulers of the Citie; who by the furies of hell was so set on fire in filthie lust towards that Virgin, that he sought all the meanes possible to win her to his wicked will: but seeing her to stoutly resolued in heart, to be by comfort vanquished or by flattery, he determined by force to force her to his filthinesse. And as nothing to impossible to lustie Tarquin, so will not enterprise, nothing so shamefull, which vnbridled desire will not enterprise, nothing so false, which fleshly filthinesse will not forge: so to bring his purpose to passe he appointed this wretch, he raised one Marcus Claudius a client of his, to lay claime to the maide as his bond-slaue. Who partly by awe of the Tyrant, partly being apt of himself to vndertake any euil, take the matter vpon him, and the next time he take her out of her Fathers house, he layde his hands vpon her, commanding her to follow him home, to the end Appius might haue his pleasure of her. But by the pitifull exclamation of the maide and her Nurse, a great multitude of people began to muster about them, who hearing whose daughter she was, and that she was betrothed to Icilius, thought it vnseemly that in the absence of her father & friend (who were both in the warres) she should be violently carried into bondage, the title being not discussed by the lawes, & therupon withheld M. Claudius from hauing her away. Who seeing his might ouermatcht by the multitude, told them he meant not to deale by force, but his minde was for the plaine point of his title, and interest in her, to haue her before the chiefe magistrate of the Citty, & only Iudge

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in ciuill controuersies, who was Appius Claudius, the only author of this euill. Hauing come before him, he told a falsenne tale for the confirmation of his right in the maide, saying she was the daughter of a bondwoman of his, that in her infancie she was stollen from her mother, consigned to Virginius, and from that time brought vp in his house, and taken for his naturall Child, and for proofe hereof he brought in two or three knights of the Pell to depose. The friends of the maide, not able to refell this forged tale, desired of the Iudge Iudge, that the matter might be adiourned, vntill the comming of her father Virginius. Appius answered, that hee thought it good the matter should hang in suspence vntil the returne of her supposed father, yet was it not reason but that he who pretended, yea and had proued to haue such right to her, should haue her in his custody, vntil the matter were more examined, and vpon his honor he promised she should be forth coming to appeare at the time of her fathers approch. The people hearing this iniurious iudgement of Appius, rather murmured at it, then durst make resistance against it, by reason whereof Marcus Claudius began to drawe the maide to be deflowred, as the Tiger in Hircane woods haleth the lambe to be deuoured. But God the righter of al wrongs, and protector of al pure virgins, preuented the perill which hung ouer her head, and sent home from the wars to succour her, her vncle Numitorius, and her Spouse Icilius: who hearing the haynousnes of the matter, presently prassed to the place where Appius sat in iudgement, but he commanded his officers to keepe Icilius back, whereupon Icilius inueighed against him in this sort.

Albeit (O Appius) by force you keepe me from keeping mine alone out of your handes, yet shall you not stay my tongue from detecting the villany which you indeuour to do. For the trueth is, this Virgin is betrothed vnto me, and my minde is to marry her a chast maide, therefore assure your selfe if it lie in me to let, she shall not remaine one minute of an houre out of her fathers house. Is it not sufficient for you to depriue the people of the chiefe pillars of their libertie, but that our wiues and children also must line in slauery to your Tyrannie? Exercise your cruelty among brutes, at least let chastity be in safety.

Ought

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[illegible] honest pact which I have euer maintained, & I shall [illegible] of my daughter, moue you to put to your hands to helpe to re[illegible] belonging vnto this time. Appius was come to the iudgement [illegible] with a great troupe of armed men, and seing Virginius there, contrary to his expectation, and perceiuing no rebuke be taken, could stand his doubts, he set downe his owne will for a Lawe, and said he would defraud Marcus Claudius his iudge of this right, and taking the plaie was committed by proofe and witnesse to be his bond-maide; he gaue sentence that he should presently haue her away, not suffering her father to alledge any thing for her freedome. Virginius seing this extreame dealing of Appius, threatningly shaks his hands at him, saying, I haue betrothed my daughter to Icilius, not to thee (O Appius) and I haue brought her vp to be an honest married woman, not thy harlote. What, dost thou thinke vnder the pretence of bondage, to make her bound to thy beastlines? Appius not regarding his saying, caused his Lictors to make the multitude giue place to Marc. Claudius, that he might quietly carry away his bondmaid, by reason whereat Virginius was destitute of helpe and refuge: which her father perceiuing, and seing him selfe not able to deliuer her out of her enemies hands, to defer the time, hoping still for helpe, he vsed this policy: he desired Appius he might haue his daughter a liue, and betweene the while to heare & examine the matter, if it were found he were but her reputed father, he might the more willingly depart with her. Which beeing by Appius graunted, they three went aside together, where Virginia fell downe vpon her knees, & made this ruthfull request vnto her father.

I perceiue (deare father) it is not without great cause that the Philosophers were of this opinion, that the greatest felicitie is neuer to be borne, and the second soone to die. Now seing by your meanes I am depriued of the first, and by you be your meanes let me enioy the second, and to counterchaunge the kindnesse and loue some life vnto you haue giuen me, vouchsafe to bestow on me an honourable death. And as by your fatherly care I haue continued a continent virgin hetherto, so by your furthering grace I may [illegible] you let me dye an honest maide presently, least my life be [illegible] ter contamination, the consummation of my life heereafter. And

seeing I can be no longer suffered to live honestly, good Father let me die honorable: For an honorable death is always to be preferred before an infamous life, of euils the least is to be chosen, and death of hands is to be counted a leste euill, then the destruction of bodie and soule. I thinke I may by more right craue your helpe herein, for that partly by your meanes I am fallen into this extremitie, for that you would not agree to the consummation of the marriage betweene Icilius and me, and how you can deliuer me, but by deliuering me to death, I see not, for that your power is to weake to withstand the iniurie which is offered me, and your force is too feeble to fence me from the furie of my foes. Therefore seeing he will needes haue my body (deare father) let him haue it dead, that I may escape the filthines which he purposeth to force me to. Her Father melting into teares at her pittiful suite, carefully killing her, comforted her courageous minde, rather confirming her in her constant resolution, then disswading her from her purpose. By this time the Lictors traine began to flock about them, to haue her away, which Virginius seeing, snatched a Butchers knife from the shambles, & thrust therewith his daughter to the heart, saying: O daughter, by this onely meanes whereby I may, do I make thee free. Icilius seeing his Spouse thus spoyled, spent no time in trifling teares, but by the helpe of his father in law Virginius, prosecuted the matter so earnestly against Appius, that he was thrown into prison, where for shame of his deed, and dread of deserued punishment, he did himselfe desperately to death.

Thus see here (Gentlewomen) a most lamentable death of a most vertuous Virgin, wherein you may note a noble minde in her to desire it, a stout courage in her father to do it, and a most outragious tyranny in Appius to driue them to it: whereby you may learne that vertue and chastitie is to be preferred before world or wealth, before friend or father, before loue or liuing, before life or death. Otherwise if I were either in wit able, or otherwise worthy to giue you counsaile, I would aduise you to auoide the traynes of such Tarquins, to keepe you out of the sight of such feed suckers, and to flee from such Syren fornicatores: such ruffeling wolues in sheepes clothing, such rauenous to deuour such sweete sheepe, such old boggers & wily foxes, such gruntes by the mast, but considereth most incontinency

tinency. For if their lust were no more then outragious, either their great discretion would represse it, either their many yeares would mortifie it, either their olone wiues would satisfie it. But ble of a-ill maketh vs thinke it no abuse, sinnes oft allayed are thought to be no sinne, and these gray-headed Gamesters haue the habite of this mischiefe so deepely rooted in them, that concupiscence will fry their flesh, till death do leaue their bodies.

And as I would you should auoide these old youthes in the way of wickednesse, so if my wish might wield our willes, you should neither meddle with them in the way of marriage. For perfect loue can neuer be without equality, there can be no good agreement of affections where there is such difference of yeares. Can fire and water, can flowers and frost, can warmth and winter, can ouery and melancholy agree together? No surely Gentlewomen: but if you will haue it so, I will beleeue this matter moues you nothing. But what say you to another point, and that a most perilous point, whereto to impotency shalbe added teslousie. Loue is a pil of hard digestion, this is a pil, which if it be a little chewed, it will be to bitter that you will neuer be able to abide it. For when such an one shall measure your daies by his olone desire, and your life present by his olon life past, when he shall thinke you to be naught, because him selfe hath bin naught: good God how closely then will he mue you vp. How carefully will he looke to you? how loathsomly will he stay you with his company? When will you wish you vnmarried, then will you wish you had bin married with a young man: with young men you shalbe sure to haue the duelies of marriage euery way performed: they will loue, not dote, they will be jealous and not tealous. And if your parents in some curious or couetous respect go about other waies to dispose of you, humbly request them you may chuse where you like, and like where you loue, that you may be married to a man rather then money, to quiet rather then coyne: dutifully tell them that such preciselles of parents brought Piramus and Thesbe to vn-full end, Romeo and Iulietta to vntimely death, and drawe Virginius miserably to murder his owne daughter Virginia.

Adnetus

Admetus *serues to* Atys *King of* Libia, *falling into loue with* Alceste, *daughter to* Lycabas *king of* Assur, *who recouering her with singular dexteritie, are reuenged each from other, by whom perswaded, they secretly married, trauaile in wilderneſſe like poore Pilgrimes:* Atys *hurts himself vnto death, whereof* Admetus *hearing, aduertised, returneth with his wife, and is eſtabliſhed in the kingdome. The deſtinie graunts him a double date of life, if any can finde one to die for him, which Alceste onely performeth: for whoſe death* Admetus *muſt wofully lamenting, he was eſtſoones by* Proſerpina *reſtored to her life and louer againe.*

IT is a ſaying no leſſe common then commonly proued true, that marriages are guided by deſtiny, & amongſt all the contracts which concerne the life of man, all thinke them only be not in our owne power or pleaſure: which may plainely appeare by this, that when the choiſe of ſuch marriages doth chaunce vnto vs, as wee our ſelues our ſelues, when they may by their parents and friends countenance vs, in their behalfe and portion profit vs, by their perſon and beauty pleaſure vs, by their vertue and perfection euery way place vs in honorable: yet is it often ſeene that wee ſet little by them, neither make any account of ſuch profitable proffers, but by a contrary courſe of the heauens & deſtinies, are carried as it were againſt our wills vnto other loue, & cauſed to ſettle in affection there where heauen and earth ſeeme to withſtand our deſire, where friendes frowne on vs, where wealth wants, where there is neither facility in purſuing neither felicity in poſſeſſion: which the hiſtory you ſhall heare, ſhall more plainely ſet forth vnto you.

THere reigned in the Land of Libia one Atys, who had to his natiue ſoyle more then was neceſſary, one Lycabis king of Aſſur, which Princes rather coueting their neighbours dominions, then contenting themſelues with their owne, encroched each one vpon others right, and continued continually warre one againſt the other. But at length Atys, whether he were wearied or wakked with war, or whether he had occaſion to bend his force ſome other way, or whether he were diſpoſed too enter into league and amitie

with

with his neighbours, I know not, but he ſent his owne ſonne Admetus to Lycabas to parle of peace. Now Lycabas either thinking he had him at ſome aduantage, either not minding to put by iniuries before receiued, would accept no conditions of peace, but bad Admetus ſent his father flatte defiance: So the warre continued betweene them in as great rage, as it had done the former time of the reygne. But yet hate cauſed not ſuch hot ſkirmiſhes betweene the parents, but that loue forced as fierce aſſaultes betweene y children. For it was ſo, that Lycabas had a daughter named Alceſt, who what time Admetus was in her fathers Court to intreat a peace, chaunced out of her chamber windowe to haue ſight of him, and he at the ſame time happened to incounter a beiew of her. And as ſmall droppes of rayne ingender great floodes, and as litle ſeedes growe great trees: ſo of this little loke and ſight, grew ſuch great loue and delight, that death it ſelfe could not diſſolue it. For as women be of delicate and fine mettall, and therefore ſone ſubiect to loue, ſo Alceſt after this firſt ſight was ſo ouergon in god will towardes Admetus, that ſhe fired her onely felicity, in framing in her fancie the fourme of his face, and printing in her hart the perfection of his perſon. And as nothing bredeth haue to the body ſooner then trouble of mind: ſo ſhe perſeuered ſo long in ſuch penſiue paſſions, and carefull cogitations, that her body was brought ſo lowe for lacke of the vſe of ſlepe and meate, that ſhe was fayne to keepe her bedde. But by reaſon y ſhe couertly couered her griefe, it burned ſo furiouſly within her, that it had almoſt cleane conſumed her away. Her father ſeing her in this heauy caſe, aſſembled all the learned Phiſitions he could learne of in the Country, who hauing ſene her, were altogether ignorant of her diſeaſe, and were at their wits end, what medicine to apply to her maladie. Some thought it a conſumption, ſome a burning Feuer, ſome a Melancholy humor, ſome one thing, ſome another. And her father examining her how it held her, and what diſeaſe ſhe thought it to be, ſhe anſwered, that it was a ſickneſſe which it pleaſed God to ſend her, and that it was not in the helpe of Phiſicke to heale her, but her health was onely to be had at Gods handes. Now Admetus on the other ſide hauing ſhe many ſuters of many princes made him in the way of mariage, made very ſmale account thereof, and ſeemed in his minde to be very angry with

thoſe diſhes. And as ỹ ſight of meate is very lothſome to him whoſe ſtomache is ill,or hath already eaten his fill,ſo that little ſight which he had of Alceſt had ſo his fancy ſo fall, that to ſay, of ſo much as thinke of any other woman,was moſt grieuous vnto him. And notwithſtanding the griping paine of loue cauſed ſome grafted of griefe to begin to growe in his hart: yet by reaſō that he had the conducting of the army royall vnder his father,he was ſo buſily occupied, ỹ he had no great leaſure to lodge any louing thoughts within his breaſt. But ſee how the deſtinies dealt to driue the bargaine throughe. Where aroſe a quarrel betweene the two armies,touching certain points wherin ỹ law of armes was thought to be broken:to decide which controuerſie, Admetus was ſent poſt to Lycabas, who ſitting by his daughters bed ſide, had word brought him that Admetus was come to the court to impart matters of importance vnto him. Now at this inſtant there chanced one of the Phiſitions to hold Alceſt by the armes to feele her Pulſes,and when before they beate very ſlowly, as if ſhe had ben ready to yeld to the ſummons of death, ſhe no ſooner heard that meſſage brought vp to her father, but that her Pulſes began to beat with great force and liuelineſſe: which the Phiſition perceiuing, perſwaded himſelfe he had found the cauſe of her calamity, but fayning more aſſured ſkyle he whiſpered the king in the eare, deſiring him that Admetus might be ſent for hither,and there to make relation of his meſſage vnto him; which the king cauſed to be done accordingly. Admetus was no ſooner admitted into the chamber, but her Pulſes began to beate againe with wonderfull ſwiftneſſe, and ſo continued all the while he was in the chamber: who ſeeing his loue in ſuch danger of her life,though he vnderſtood not the cauſe thereof, yet he caſt ſuch ſorrowfull countenance towards her, that ſhe eaſily perceiued he did participate in paine with her, which made her caſt ſuch glances of good will towards him, that he eaſily vnderſtood it was for his ſake ſhe ſuſtayned ſuch ſorrow and ſickneſſe. But the feare of her father, who was his mortall foe, and the vrgent neceſſitie of his affayres, forced him to depart without manifeſting vnto her the manifolde good will he bare her. And though his departure were little better then death to the mayden, yet for that ſhe knew her loue to be incountred with like affection (whereof before ſhe ſtood in doubt) ſhe

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began to driue away the darke cloudes of diſpaire, and to ſuffer the bright light of hope to ſhine vpon her. Admetus being gone, the Phiſition tooke the king aſide, and tolde him his daughters diſeaſe was not deriued of any diſtemperature of the body, but only of the diſquietnes of the minde: and to tell you the trueth plainely (ſaith he) it is onely the feruent affection ſhe beareth to the young Prince Admetus your enemy, that forceth this feeblenelle and faintnelle in her: and told the king by what meanes he tried the trueth thereof. The king at theſe words was meruellouſly diſquieted, perſwading himſelfe that it was ſo in deed, and that Admetus on the other ſide bare affection to his daughter, for that all the time of his talke with him, he continually turned his eyes towards her bed, & would often times giue him anſwers nothing pertinent to the queſtions which he propoſed vnto him, as hauing his cogitations conuerſant in other matters. Vpon this the king went to his daughter, and as the Phiſition miniſtreth to his patient bitter pills and purgations to expell groſſe and ill humors, and then applyeth lenitiues and reſtoratiues to breed and bring againe good blood: ſo he firſt vſed ſharpe threatnings vnto her, to expell the force and fury of her loue, and then vſed gentle perſwaſions, to reſtore her to her former health and quiet minde. But neither the ſowrenelle of the one, neither the ſweetnelle of the other could preuaile: for ſalues ſeldome helpe an ouerlong ſuffered ſore: it is too late to ſhut the ſtable doze, when the ſteed is ſtollen: it booteth not to ſtop the breach, when the Towne is ouerflowne: it is too late to diſlodge loue out of ones breſt, when it hath infected beſore euery part of the body. For as ſowning mortifieth euery member, as peſtilence infecteth euery part, as poyſon pearceth euery paine: ſo loue, if it be not in time looked to, will bring body and minde to vtter confuſion. For this Virgin was ſo vanquiſhed by loue, that ſhe neither forced her Fathers faire words, neither feared his fierce threatnings, but told him plainely, ſhe would not denie the loue ſhe bare to Admetus, neither could caſt out of her mynde the liking ſhe had conceiued of him: and therefore humbly craued pardon, if (ſaith ſhe) it be offence to loue him honeſtly, which deſerueth it worthily. But her Father in a fury flung from her, ſaying, ſhe ſhould neuer enioy him with ioy, and that

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ſhe ſhould neuer finde any more fatherly furtherance at his hands, then the greateſt enemy he had. The young Princeſſe perceiuing her fathers good will thus alienated from her, repoſed her only confidence and confluence in Admetus, hoping that he ſhould ſtand her in ſtead of both a friend, phere, and father: and with as conuenient ſpeede as ſhe could, wrote a letter to him, to this end.

If (moſt peereleſſe Prince) neceſſity or loue had lawe, I might be thought perchaunce to tranſgreſſe the law and limits of modeſtie, in firſt giuing the onſet, whereas I ought not eaſily to haue perſwaded being aſſaulted. But ſeeing neceſſity and lack of opportunity, by reaſon of the rigor of the warres perchaunce cauſeth you to conceale that which you would diſcouer, and vehement loue and feruent deſire forceth me to diſcouer that which I ſhould conceale, I thinke it leſſe offence by this meanes to ſupply your want, and ſatiſfie my owne deſire, then, by ſtanding vpon the nice termes of my Maidenlie eſtate, to ſuffer both of vs to pine away in paine, for lack of breaking to each others minde and purpoſe. Wherefore you ſhall vnderſtand, the cauſe of my writing is this. What time your god boy (I hope) was to be at my Fathers Court, I did perceiue (if deſire to haue it ſo did not deceiue me) that your affection was great towards me, and that you ſeemed not a little to be pinched with my paine: to eaſe your of which griefe, I thought it my duetie to certifie you, that the certaine hope which I thereby conceiued of your loue and good will, did preſently reſtore me to perfect health: And further to let you vnderſtand, that the onely cauſe of my ſickneſſe was, the firſt ſight which I had of you, & the diſpaire that I ſhould neuer be ſo fortunate as to obtaine you. Now as the ſame hand which did hurt me, did helpe me: ſo if I haue any way offended you, I ſhall be ready to make you what ſatiſfaction it pleaſe you, to heale your hurt. And inuging the ſincerity of your minde by the clearenes of mine owne conſcience, I commit my ſelfe wholie into your hands, preſuming thus farre of your perfect loue towards me, that you will not in any wiſe ſuffer the diſparagement of mine honour (which I hold far more deare then loue or life) but accept me for your lawfull and louing eſpouſe, and that way you onelie and at any time ſhall diſpoſe me at your pleaſure. My father by ill fortune hath found out our loue, and ſtraightly threatned,

ſo

so that I thinke his hyggest hast is by no meanes to be reclaymed: But I thinke indirect dealing by the daughter may be vsed, when the Father rather by rage then reason is ruled. Therefore if you thinke so good, I will secretly conueigh my selfe to what place you will haue me: But I commit this matter to your wisdome, and my selfe to you, remaining yours onely and euer Alcest.

Now Admetus euer after his returne from the Court of Iacchus, was driuen into such doleful dumpes, and gouerned his charge of men with such heapie chaste, that his Father examining him very strictly of the cause thereof, enforced him to confesse his carefull estate, which he no sooner heard, but he both with kindnesse dismyssed him of his charge, saying, he was fitter to be one of Cupids carpet Captaines, then to marsh vnder the manly ensigne of Mars, and that he would haue no such effeminate knights in his armie. For (saith he) if any part of the body be putrified, it must be cut off, least it infect the whole body. And so (saith he) if any of my Souldiers be infected with loue, he must be cut off from my campe, least he infect the whole armie. Admetus hearing his Father so farre displeased with his follie, he would neuer take him for his sonne, neither should he euer succeed in the kingdome by his consent. The young Prince withdrew himselfe out of his fathers presence, and got him to his pauilion of Mount Ida, where he was no sooner layde downe, but his loue presented her selfe vnto him, with the Nectar of Alcest, which so soone as he had tasted, he seemed to be rapt into the third heauen: but considering on the other side the difficulty of reaping the fruites of loue, and weighing the perill of his fathers displeasure, he was thrown into the deepest dumpes of all. And as it vsually comes to pas by the fire against the water, so lastly double loue, & is compelled to yeelde both to loue & wrath, so this young Prince being vanquished by the force of loue, and the minde and pleasure of his Father, felt double dolour, and was tormented with both. But at length loue gate the victory, and all other doubts cast aside, hee returned his spirites into their wonted place, and

Who was euer exalted to the highest degree of happinesse, and driuen to the deepest extremity of griefe at once, but I? who euer flourished in felicitie, and raued in misery together, but I? who euer was placed in Paradise, and plunged in perplexity togither, but I? For whatsoeuer griefe cannot ye lode me better with, then the consent

of your good will to me: (moſt priuiledge Prince and princely piece) my heart for loue cannot yeild me more bitter bale, then to be deſtitute of meanes to enioy the fruits of your fauor, and the benefit of your beautie. If Croſus woo'd and offered me all his wealth, if Alexander yelded me his Empire, if Ioue came from heauen to lay his kingdome at my feete, if with his wiſdome, Pan, Venus with her Helen, aſſure thy ſelfe (ſweet miſtres) that neither any one of them, neither all them together, ſhould be ſo gratefully or gladly receiued of me, as the proffer which your letters haue made me. And truſt (faire wench) proteſting my loue before thy eyes, my pleaſure before the fathers of pleaſure, my contentment before thy ſelfe, that ſhall any kinde of danger driue me from the duty which I owght to do vnto thee. For, let Father fret, let friends frowne, let king be loſt, let kingdom be made fre me, let hap what hap will, thou haſt promiſed to be mine, and I proteſt by the heauens to be thine: what though the king your father be greatly incenſed againſt me? what though he beare any mortall hatred? what though he ſeeke my bane? I care not a rotten ſtraw for the king vnto you be long and hange vpon you: what though I to paſſe a thouſand perils to pleaſure you? what though my goodnes lay in twaine for me? what weigh I to be baniſht in a hundred places for your ſweet ſake? Men, if I haue a thouſand liues, I eſtimate the loſing of them all little enough to requite the great pains you haue taken for me. But me thinkes I heare you ſay, the ſpending and loſſe of my life, is the greateſt loſſe and euil that poſſibly can happen vnto you, and therefore I muſt take him hote if happen it: Well, I will (ſweete wench) preſerue my life only to ſerue thee: and the care I haue of you, ſhall cauſe me to haue care of my ſelfe. But touching the conueigh of our affaires, I will ſet my wits and wiſh long to worke: for if your father chafe in this matter, mine rageth & fretteth, and watcheth me ſo narrowly, that not ſo much as my lookes, but he looketh to them. But I will eaſe him of this labour ere it be long, for this life I am not able to ſuppoſe long, yea I had rather liue with you in moſt miſery (if the may poſſibly be miſerable that enioyeth ſuch a iewel as you are) then here in moſt happineſſe (which of me is not to be had without you) therefore ſweet heart ſeeing fortune hath only left vs this way, if it pleaſe you ſo much to diſhonour your ſelfe, and to do me ſo much

honour, as marry me the feirest of this monye at the Chappell of Di-
ana, standing as you know five leagues from your Fathers Court, I
will there God willing meete you, and a Priest with me to marry
us, which done, we will then our selves into pilgrimes apparell,
and so disguised endure together such fortune as the Gods shall as-
signe us. And thus till then I bid you farewell.

Yours ever or his owne never, Admetus.

Pole is the valiantnesse of a knight, of whose renowne this shee
Lions wholy maketh the weake strong, this warlike wife, the sim-
ple subtile, yea the most cowards, most courageous. For the
day preferibed in the letter of Admetus being come, the young Prin-
cesse before any attyred her selfe in one of her Pages apparell,
and trudges out of the City, as if she had been sent to the campe
on some message: so fast as her tender legges (but strengthened by
love) could carry her, she hasteth through the desart and wylde
woodes to this foresaid Chappell, where the saint whome she ear-
ly honored was redy to receiue her: who though at the first he knew
her not, but thought he had beene Cupid or Mercury fallen from
the heauens, yet at length by her louing lookes cast upon him,
he knew who it was, and imbracing her fast in his armes, saide
If Iupiter (faire Lady) should see this in this Pages apparell,
no doubt but he should forgoe his Ganymedes, and take this vp in-
to heauen in his stead. O most soueraine Lady and Mistresse,
what seruice shall I euer be able to doe you, which may counter-
vayle this kindnesse? what duety can be done recompence to this
good will? If I by any meanes can quite this curtesie, I neuer doubt
to be deemed vngratefull while I liue. But accept (good Lady)
I beseech you, that which is in me to performe, which in the
faithfullest part that euer was bestowed to Lady, which whosoeuer
swarueth from you, let the torments of Tantalus, Furies, Syphus, and
all the cruell fall rout of hell be heaped vpon me. Alcest hearing him
so earnest, said.

My wordes (most worthy Prince) are enough to winne the-
bles to a matter already beleeued: for vnto vpon confidence of your
constant and faithfull heart towards me, I haue thus vnaduisedly

aduen-

aduentured vnto heauen, as you sir, desiring you not sinisterly to thinke of this my attempt, being induced thereto by the great loue which I beare towards you, and by the loyalty which I take for you towards me. (Quoth Admetus) if I should make any ill interpretation of your courteous loue and sincere affection towards me, I were the veriest villaine on earth, for I take God to witnesse, I take your forward will, for such friendly good will, that I doubt my deserts will neuer be able to answere thereto, as I desire. But here he aptly ended his talke vpon her mouth, and they entred into such priuie conference, their loue being layned, each to other, that Ismenus regard the wearing of it vnto you, but if it please one of you to leane hitherward a little, I will shew you the manner of it. Now hauing continued sometime there, they at the length entred into the temple, where the marriage according to the sacred rites, was solemnly celebrated, which done, they entred into a poore cottage, in stead of a princely pallace, leading to the Temple, where long they durst not tarry, for feare of apprehension by Pollux which pursued them. Therefore putting on their Pilgrimes apparel, they went hand in hand, and heart in heart, wofully, and willfully bemoning out of their owne natiue country, to mayde their parents punishment and displeasure. Oh Gentlewomen the lamentable lots of loue which bane two Princes from their pleasant Palaces, from their flourishing friends, from their traine of seruants, from their sumptuous fare, from their gorgious garments, from variety of delights, from secure quietnesse, yea from heauenly happinesse, to builde habitacles to Defert dennes, to careful Caues, to hard chiere with Hatues and Happs, to Pilgrims pelfe, to perill of spoyling, to danger of deuouring, to misery of mind, to affliction of body, yea to hellish heauinesse. O pittifull parents to preferre their owne hate before their childrens loue, their owne pleasures before their childrens pleasure, to forget themselues were once young & subiect to loue, to measure the fiery flames of youth, by the dead coales of age, to gouerne their children by their owne lust which now is, not which was in times past, to seeke to alter their naturall affection from their children vpon so light a cause, shewing themselues rebelles to Nature, to endeuour to vndoe the destinies, and disapoint the appointment of the Gods,

shewing

shewing themselues traytours to the Gods. But the one of them, the father of Admetus, reaped the iust reward of his rigour: for not after the departure of his sonne, take the matter very heauily, abandoned all pleasures, auoyded all company, and spent most part of his time in discoursing with him selfe in this sorrowfull sort.

If Nature by the prouidence of God, did not moue vs to the maintenance of mankinde, surely the charge of children is such a heauy burden, that it would feare men from entring into the holy state of matrimony. For to omit the inconueniences of their infancy, which are infinite, when they draw once to mans estate, what time they should be a stay to our staggering state, good God what troubles doe they torment vs with? What cares do they consume vs with? What annoyes do they afflict our old yeares with? They say, we are renewed and reuiued as it were in our offspring, but we may say, we die dayly in thinking of the desperat deeds of our children. And as the Spider feeleth if her webbe be pierst but with the point of a pinne: so if our children be toucht but with the least trouble that is, we feele the force of it to pearce vs to the heart. But how well this tender care is by them considered, alas it maketh my heart bleed to thinke. If we looke for obedience of them, that they should follow counsaile in the conueigh of their affaires, why they thinke we dote, and that their owne wits are farre better then ours: If we learne them to be wary and thrifty, they thinke it proceedeth rather of couetousnesse then of kindnesse: if we prouide them no marriages, it is because we will depart with no liuing to them: if we perswade them to marriage, it is because we wil haue them to forsake all good fellowshipe, and liue like clownes in the Country by the plow tayle: if we perswade them to learning, it is that they might liue by it without our charge: If we perswade them to one wife rather then another, it is because the one is richer then the other: if we looke seuerely to them, we loue them not: If we vse them familiarly, we feed them with flattery, because we will giue them little: and so of all our louing doings, they make theis leiwed deuises, yet when we haue brought them vp with great care and cost, when we haue trauelled all our time by sea and by land, early & late, in paine & in peril, to heape vp treasure for them, when we haue by continuall

toyle ſhortned our owne liues, to lengthen and inlarge their liuings and poſſeſſions, yet if we ſuffer them not to ryott and riot, to ſpill and to ſpoile, to ſwally and to lathe, to lend and to ſpend, yea, and to follow the furie of their owne frantick fancies in all things, this forſooth is our recompence, they wiſh an ende of our liues, to haue our liuings. Alas a lamentable caſe: why hath not nature cauſed loue to aſcend aſwel as deſcend? Why hath ſhe indued the Storke with his propertie, to feede his damme when ſhe is old, and men with ſuch malice, to wiſh their parents death when they are aged? But I ſpeake perchance of my owne proper griefe, God forbid it ſhould be a common caſe: for my ſonne (Ah, why do I call him ſonne) hath not onely wiſht my death, but wrought it. He knew he was my onely delight, he knew I could not liue, he being out of my ſight, he knew his deſperate diſobedience, would driue me to a deſperate death. And could he now ſo much doate of a light damſell, to forget ſo little of his louing father? Alas, a wife is to be preferred before father and friend. But had he none to ſy his fancy on, but the daughter of my moſt furious foe? Alas, loue hath not reſpect of perſons. Yet was not my good will and conſent to be craued therin? Alas, he ſaw no poſſibility to obtaine it. But now alas I would graunt my good will, but now alas it is too late: his feare of my furie, is too great euer to be found: his fault is too great, euer to be ſaued. And thereupon got him to bed, and in fiue dates ſpace his naturall moiſture with ſecret ſorrow was ſo ſoken away, that he could no longer continue his carefull life, but yielded willingly to deſired death. So it pleaſed God to prouide for the poore pilgrimes, who hauing paſt many a fearefull Forreſt and daungerous deſart, were now come to the ſea ſhoare, minding to take ſhip and trauaile into vnknowne coaſtes, where they might not by any meanes be knowne. Being on ſhip-boord, they heard the maiſter of the ſhip make report, that Atys king of the Libians was dead. Whereupon Admetus deſired to be ſet on ſhoare againe, and diſſembling the cauſe therof, pretended ſome other matter, and got to the next towne, where with money and iewels he had bought him, he furniſhed him and his Lady with the beſt apparell could be prouided in the towne, & with ſuch a traine of men as he could there take vp: which done,

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he made the greateſt expedition he could vnto his owne country, where he was royally receiued as prince, and ſhortly after ioyfully crowned king. And being quietly ſetled in the regal ſeate, he preſently diſpatched Ambaſſadours to Lycabas his fathers foe, and his father in law, whoſe ambaſſage contained theſe two points, the one to entreate a peace for his people, the other to craue pardon for his wife: who willingly graunted both the one & the other, whereby he now liued in great quiet and tranquility. A meruelous mutability of fortune, which in the ſpace of a month could bring him from happy ioy to heauy annoy, and then from annoy againe, to greater ioy then his former ioy. For as the ſunne hauing bin long time ouerwhelmed with darke cloudes, when it hath banished them from about it, ſeemes to ſhine more bright then at any time before, ſo the eſtate and condition of this prince, hauing bin couered with the clouds of care, now it was cleared of them, ſeemed more pleaſant and happy then at any time before. And verely as ſharpe ſauce giues a good taſt to ſweete meate, ſo trouble and aduerſity, makes quietneſſe and proſperity far more pleaſant. For he knoweth not the pleaſure of plenty, who hath not felt the paine of penury: he takes no delight in meat, who is neuer hungry: he careth not for eaſe, who was neuer troubled with any diſeaſe. But notwithſtanding the happy life of this prince, albeit he abounded in great riches as he required, albeit he had as many kingdomes as he coueted, albeit he had ſuch a wife as he wiſhed for, yea and enioyed all thinges which either God could giue him, Fortune further him to, or Nature beſtowe vpon him: yet to ſhew that there is no ſunne ſhineth ſo bright but that cloudes may ouer-caſt it, no ground ſo good but that it bringeth forth weedes as well as flowers, no King ſo ſurely garded but that the gameſome goddeſſe Fortune will at leaſt checke him, if not mate him, no ſtate ſo plentifull in pleaſure, but yt it is mixed with paine, he had ſome weedes of woe which began to growe vp amongſt his flowers of felicity, and ſome chips of ſorry chance did light in the heap of his happines. Yea fortune preſented her ſelfe once againe vpon the ſtage, & meant to haue one fling more at him. For this prince poſſeſſing ſuch pleaſant life tooke great delight in good houſekeeping, and gaue ſuch good entertainement to ſtrangers, that his fame was farre ſpreade into forraine

Countrie ouer the runne thereof reached to the ſkies, in ſo much that Apollo (as the Poets report) hauing occaſion to paſſe ouer from heauen to the earth, went to take the entertainement of Admetus, who was ſo royally receiued by him, that the God thought good with ſome great kindneſſe to requite his great curteſie. And as Philemon and Bucis, for their hearty houſekeeping, were preſerued by the goddeſſe from drowning, when all the Countrie and people beſides were ouerflowne: ſo the God Apollo ment to preſerue his life, when all the Countrie and people then liuing ſhould lie full low in their graues, and of the deſtinies of death obtained thus much for him, that if, when the time and tearme of his naturall life drew to an end, any could be found, who would willingly die and loſe their owne life for him, he ſhould begin the courſe of his life againe, and continue on earth another age.

Now when the time of his naturall life drew to an end, there was diligent inquiry made who would be content to abridge their owne daies to prolong their Princes life. And firſt the queſtion was put to his friends (who were neereſt to themſelues) then to his kinſfolke (whoſe loue was as much of cuſtome as of kindnes) then to his ſubiects (whoſe affection was as much for feare as for loue) then to his ſeruants (who thought their life as ſweete as their maiſter did his) then to his children (who thought it reaſon that as their father did firſt enter into this life, ſo he ſhould firſt depart out of this life) ſo that there could none be found ſo franke of their life, to ſet his Prince free from the force of death. Onely Alceſt ſeeing the death of her deare husband draw neare, and knowing her owne life without his life and loue would be but loathſome vnto her, of her owne accord offered her ſelfe to be ſacrificed for her husbands ſake, and to haſten her owne death, to prolong his life. O loyall louing wife, O wight good enough for gods themſelues: And yet had ſhe a husband god enough for her ſelfe, for ſhe loued her ſo entirely, that though by loſing her he might haue gayned life a long time, yet would he not by any meanes conſent to her death, ſaying, without her life, his life would be more greeuous vnto him then a thouſand deaths. But the peeriſh wayward wife againſt her ſelfe all that ſhe could, ſaying, I ſhould not (O peereleſſe Prince) you ſhould take the matter ſo to heart as my hands, as though for your ſake only I offered vp my life, for

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it is in deede the commoditie of your Country and mine owne, being
vnder your dominion, which drue me hereto, knowing my ſelfe
vnable to gouerne them, you being gone. And conſidering the dai-
ly warre, the ſpoyleful waſtes, the bloody blakes, the trouble ſome
ſtrife, which your Realme is ſubiect to, I thought you had not loued
me ſo little, as to leaue me behinde you, to beare on my weake backe
ſuch heauy burden, as I think Atlas himſelfe could ſcarce ſuſtaine.
Againe, conſidering that death is but a turning from one life to an-
other, and that from a moſt miſerable life to almoſt happy life, yea
from hell to heauen, from cares to quiet, from purgatorie to Paradiſe,
I thought you had not cauſe to doe ſo much, as to thinke me vnlo-
thy of it. Do you not know, that Cleobis and Bition had death beſto-
wed on them, as the beſt gift which the Gods could deuiſe to giue them?
and do you thinke it can do me harme, eſpecially ſeeing I may ther-
by do you good? Alas ſweet wife (ſayth Admetus) this your pittie is
deſperable, which is ſubiect to ſo many perills. But if death be ſo
good (good wife) let me enioy it, who am enioyned to it, and to
whom onely it will be good, for death is onely good to me to whom
it is giuen, not to you who are not appointed to it: For it is not
lawfull for any to leaue this life without ſpeciall permiſſion of the
Gods: And as in our Court it is lawfull for none to haue acceſſe
vnto vs, vnleſſe by vs he be ſent for: ſo neither is it lawfull for a-
ny to appeare before the heauenly throne, vnleſſe by the Gods he be
ſummoned: neither will death be ſo eaſie to you as to me, whoſe
nature is apt to yeeld vnto it. For you ſee fruite which is not ripe,
will ſcarce with ſtrength be pulled from the tree, whereas that which
is ripe, falleth away eaſily of it ſelfe alreadie. Therefore (good
wife) giue me leaue to die, to whom it will be onely good and ea-
ſie to die. Why ſweet husband (ſaith ſhe) the Sun Apollo al-
lowed any that would, to die for you, otherwiſe to what purpoſe
was that which he obtayned of the deſtinies for you? And for the
vnkindneſſe of death, nothing can be vnkinde or hard to a willing
heart. But becauſe your pleaſure is ſo, I am content to con-
tinue my carefull life, and with ſorrow to ſuruiue you: And ſo left
her husband, and went priuily to the Aulter, and offered vp her ſelfe
to death, to prolong her husbands life. Which when the king knew,
he would haue preſently ſpoyled himſelfe, but his hands had not the

power to do it, for that by the decree of the destinies he must naw of force line an other age on earth. Which when he saw, he filled the Court with such pittifull waying, such bitter weeping, such hellish howling, that it pleased the heauens, and moued the Gods to take remorse on his misery. And Proserpina the Goddesse of hell, especially pitying the parting of this louing couple (for that she her selfe vnto the paine of parting from friends, being by Dys stollen from her mother Ceres) put life into his wife againe, and with speed sent her vnto him. Who being certified hereof in his sleepe, early in the morning wayted for her comming, and seing her come a far off, he had much ado to keepe his soule in his body from fleeing to mete her. Being come, as ioyfully he receiued her as shee came willingly, and so they lined long time together in most contented happinesse.

This seemeth strange vnto you (Gentlewomen) that a woman should die and liue againe: but the meaning of it is this, that you should die to your selues, and liue to your husbandes, that you should count their life your life, their death your destruction, that you should not care to disease your selues to please them, that you should in al things frame your selues to their fancies, that if you see them disposed to mirth, you should endeauour to be pleasant: if they be sullen you should be sad: if they hard, you hauing: if they delight in Haukes, that you should loue Spaniells: if they hunting, you Hounds: if they good company, you good housekeeping: if they be hasty, that you should be patient: if they be iealous, that you should lay aside all light lookes: if they frowne, that you feare: if they smile, that you laugh: if they kisse, you clippe, or at least giue them two for one: and so that in al things you should conforme your selues to their contentation: so shal there be one wil in two minds, one heart in two bodies, and two bodies in one flesh. Me thinks I heare my wish, with me such a wife as I haue spoken of: Verily (good wife) you with your wealth great wealth, and God make me worthie of your wish, and you with, and if I might haue my wish, I am perswaded you should haue your wish. But if I be so good a husbande as Admetus was, if I forgoe Father, friends, and lining, if I be content to change ioy for annoy, Court for care, pleasure for pilgrimage for my wiues sake, if I had rather die my selfe then shee

should

should, if she being dead, with mournful cries I moue the Gods to raise her to life againe. I shall thinke my selfe worthy of so good a wife as Alcest was, I shall hope to haue a wife, who with Cleopatra will sing her selfe to death with Serpents at the death of her Antonius, who with Hylomono will slay her selfe at the death of her Cillar, who with Synger will vanish away into the ayre for the losse of her Picus, and who with Alcest will be content to lose her life to preserue her Admetus.

Scilla and Minos.

Scilla, *daughter to* Nisus *King of* Alcathoe, *disdainfully reiecting the humble suite of* Iphis *a young Gentleman of her fathers Court, becometh vnadui sedly amorous of King* Minos *her Fathers and Countries mortall foe, lying in siege about the Cittie. To whom by the counsaile of* Pandarina *she betrayeth her father, in stealing away his golden haire, and presenting it vnto* Minos *in token of her loue, which he reprochfully reiected, and being imbarked to depart homeward, she assayeth to swim after him, and is drowned in the sea.*

Many are of opinion that the vertues of loue are very many, & that it is of force to reduce vs from sauagenes to ciuilnes, from folly to wit, from couetousnesse to liberalitie, from clownishnesse to Courtlinesse, yea from all vice to all vertue. But if the effects thereof be rightly considered, I see not but that we may more truly say, that the inconueniences of loue be infinite, and that it bringeth vs from modestie to impudencie, from learning to lewdnesse, from stayed sturnesse to staggering sicknesse, from liberality to prodigalitie, from warinesse to wilfulnesse, from good behauiour to dissolute liuing, from reason to rage, yea from all godnesse to all vanitie. As may be iustified by the Gods themselues, by the Godliest men that euer were, by the wisest that euer were, and by the valiantest men that euer were, who by loue haue beene brought to most outragious impietie, to most extreame follie, and to most vile villany. But (Gentlewomen) because most of you be Maides (I meane at least taken so) I will manifest vnto you the mischiefe of loue,

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by the example of a wiues in that estate (though I hope not euery one) like vnto your selues, that shall with all hast by gone auoid the like inconueniences in your selues.

Therefore you shal vnderstand, that ouer the towne Alcatho reigned one Nisus, who had to daughter a damsel named Scilla, a proper smart wench, in goodlinesse a goddesse, in shape Venus her selfe, in shew a Saint, in perfection of person parelesse: but in deeds a dainty dame, in manners a merciless maide, and in works a wilfull wench, as by her life you shal perceiue. For there was attendant vpon her father in his Court a proper youth, named Iphis, who, as the freshest colours soonest fade the hue, and as the finest mettals soonest breake, so the more nobly blood he came of, and the finer wit he was endued withall, the sooner was he made thrall and subiect to loue: and the more courragious minde he had the more haughty conquest did he endeuour to atchieue. For being in the daily sight of Scilla, he began firmely to fire his fond fancy vpon her fine face. And by reason of his young yeares, being ignorant that vnder most greene grasse lie most great Snakes, and vnder inticing Baites, intangled hookes, he bit so gredily at the baite of her beauty, that he swallowed downe the hooke of hatefull hurt, and hurtfull heauinesse to his heart. Wise like a man he sought meanes to subdue his fancie, and to banquish this Virgin: and first, like a bashfull young man, he solicited his suite by pitifull lookes, thinking thereby to lether vnderstand his desire. But she on the other side perceiuing his intent, cast coy countenances vpon him, to driue him to dispaire: so that where before his olde bashfulnesse kept him from discouering his purpose, now her coynesse caused him to discouer it. Yet extreame loue drowe him to this extreame shift, he imparted his purpose to an Vncle of his, a Noble man, of a great countenance in the court, humbly desiring him, either by counsaile, countenance, paine, or policy, to stand him in some stead to the attayning of his purpose. His Vncle grauely aduised him to auoyd such vanity, and not to attempt, any such enterprise, wherby he should incurre the Kings displeasure, and per consequens his owne vndooing. But he told his tale to one that had no eares to heare, for the carpenelle of his loue, caused deafnesse in him to heare any thing which might helpe to heale his hairebraine head, for forward he would with his folly,

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whatsoeuer came of it. The olde Gentleman, seeing this vnaduisednesse, told him, he would so farre as he durst feele the fancy of the young Princesse, and thereby he should perceiue how likely he were to preuaile in his purpose. And hauing conuenient time, he fell to sifting her thoughts in this sort.

Faire Lady, we haue letters come from the Court, conteyning this newes that two or three yong princes haue directed their course into this country, to see and assay you in the way of marriage, wherein I doubt not but you will deale to the Kings maiesties contentation, and to our countries commodity, and to consider that the stay of the whole kingdome standeth vpon your marriage, for that he which marrieth you, must after the Kings decease succéd as lawfull heire vnto the Crowne, Now if you match your selfe with a stranger, it is greatly to be feared that we shalbe greatlie molested with the fury of forraine force, for that the Kings garde and court for the most part shalbe of his owne country: and so strangers shalbe preferred to offices, and we set besides our liuing, whereas if it please you to take to husband some of our owne country, you shalbe as it were King and Quéene of your selfe, and he as it were your seruant and subiect: and so shall you reigne in great soueraintie, and we liue in great tranquilitie. His talke being ended, the Princesse made him this proude answeare.

My Lord, touching my marriage, it toucheth me more neerely then you, and my father the Kings counsaile I meane chiefly to followe therein: neither will I so respect your commodity, to neglect mine owne honour, nether will I haue more consideration of the stay of my country, then the state of my calling, neither in that poynt by your leaue will I prefer the common Wealth before mine owne priuate will, for that it is onely I must marry, which if I do to my liking, I am like to liue pleasantly, if otherwise, I am sure to liue sowerly all the dayes of my life. And for marrying any of my country, I promise you for my part, I know neuer a Prince in all this country, my father excepted (meaning she would match with none vnder the degree of a prince.) Immediatly after this, the noble man called his nephew vnto him, telling him he thought it as easie a matter tos climbe to Heauen with a Ladder, as for so

meane a man as he to aspire to the height of her haute minde. The yong Gentleman thinking that his Uncle for feare of displeasure, durst not deale in so dangerous a matter, neither gaue great credite to his wordes, neither yelded him any thankes for his paines, but determined (notwithstanding) of him selfe to pursue his loue: And knowing that proper Gentlewomen delight in prety Jewels, and that the Gods themselues are pleased with giftes, he gate the most pretious Pearles and dearest Diamonds in the Countrey, and caused them to be presented vnto the Princesse from him. But disdainfully rigor ruled her, that she would not so much as to looke vpon them, saying, she had no néede of his gifts, that he might better bestow them, on those, who were not his betters, & that she thought it shame a Princes person should be purchased with Pearles. The gentleman though greatly dismayde to sée both his good will neglected, and his gifts reiected, yet like a valiaunt souldier, he gaue a fresh onset vpon her, with friendly louing leters, which he wrote in this wise.

Most pérlesse Princesse, though loue hath almost blinded me in all things, yet I humbly beséech you, not to thinke me so forgetfull, either of the meannesse of mine own estate, either of the Maiesty of yours, as to presume to practise you in ỳ way of mariage, for in my iudgement, I think no man on earth worthy that honour: but my pitifull petition is this, that you will accept me for your slaue and seruant, and that what country soeuer you shalbe maried into, I may giue attendaunce vpon you, to the intent still to enioy the sight of your swéet face, & féed my fancie in the contemplation of your beauty. For I am so bowed to your vertue, that only the swéete remembraunce of you shall mortifie in me the mind to any other woman whatsoeuer. For I perswade my selfe to find more felicity in one friendly loke of yours, then in any others faithful loue. And though these blotted wordes be too base an obiect for your heauenly eyes yet weighing the cause in the skales of curtesie, I trust you wil take thē in good part. The cause of the blots was the teares which fell from my eyes at the making hereof: the cause of ỳ wordes, is the goodwill of the writer. Thus praying you to pity the one, and to accept the other, I leaue, liuing onely to doe you duty and seruice.

Yours, though not your. Iphis.

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The Princesse hauing this letter deliuered vnto her, by one of her wayting women, so soone as she knew from whence it came, flung it from her, saying, she had nothing to deale either with him, or his letters, and straitely charged her woman not to salute her with any thing from him. But Fortune so framed, that as she flung the letter from her, in came the King her father, and caused the letter to be reacht vnto him, and knowing the contentes thereof, sent for my youth Iphis, shooke him vp with sharp threatnings, and charged him vpon paine of punishment neuer after to be seene at the Court. The young gentleman, seeing the ground which he tilled altogether barren, and that it yelded him but care for corne, and griefe for gaine, determined to bestow no more cost or labour thereon: and besides, fearing the Kings fury and displeasure, with as conuenient spéed as he could, conueied himselfe into the Country, and there assuaged his sadnes with solitarines: & setting her crueltie towards him, against his curtesie towards her, her disdaynefulnesse against his dutifulnesse, he soone set himselfe frée from his folly. This matter thus ended greater stormes began to blow, and such tempest arose, that Scilla, who before kept other in bands, was now her self in the sands, and where before she sayled with top & top gallant, setting out flag of defiance, now she was driuen to strike saile, and vaile bonet, euen to her fathers enemie. For it fell so out, that King Minos, moued iustly thereto for the murder of his Sonne, waged war, and came with a puisant power against King Nisus, and layde so hard to his charge, that he made him kéepe his Castle. Now while Minos lay at the siege thereof, it fortuned the young Princesse to haue a sight of him out at the window of the Towre where she lay: and now Cupid ment to be reuenged on the cruelty which she vsed to his Captayne Iphis, who fought so faithfully vnder his banner, and shot such dartes of desire into her towards king Minos, that vnlesse she might haue him to husband, she thought her self but a woman cast away: and after many a sobbing sigh, and trickling teares, she fel out with her selfe in this sort.

Ah fond foolish Girle, and canst thou finde in thy heart to beare friendly affection to thy fathers fiendly foe? Can I loue him kindly, who séekes to spoile my Countrey cruelly? Could I valiantly

withstand the assaultes of a flourishing young man? And shall I cowardly yeld to a fading olde man, without any assault? O love without law, O rage without reason, O will without wit, O fancies fraught full of furie and frentie. God God, where are nowe those lofty lookes I was wont to use to lovers? Where are the coy countenances, the haughtie words, the solemne salutations, the dainty dealings, the courteous congies, and such like? Alas now I am made to stoupe without staie, to come without call or lure, yea to the emptie fist. But alas, who is priviledged from the force of love? No, there are none so stout, but love maketh them stoupe, none so wise, but love maketh them fooles, none so shamefast, but love maketh them bold. And though I should first bewray my affection, and make love to king Minos, the offence is rather to be pitied then punished. Yea the more frankly I offer him my good will, the more friendly no doubt but he will accept it: and the lesse he hath deserued it, the more will he endevour himselfe to be thankefull for the same. Neither can he but take it as an undoubted signe of deepe good will, if I give the first onset in this skirmish: neither can it any way redound to my shame, the end being honest, and my meaning in the way of marriage. And if it be lawfull to followe the example of creatures without reason, doth not the Cow low to the Bull: doth not the Hare neigh to the Horse: doth not the Peaw bleat for the Ramme: doth not the Falcon call to the Tassel gentle: the Gerfalcon to the Gerkin: the Sparhauke to the Musket? And so of all other creatures, the females are more forward that way then the males. Besides that, by how much weaker women are then men, by so much more they are to be borne withall, if they be lesse able to beare the heauie burden of love then men. Againe, by how much more the love of women is more feruent then of men, the more fiery flames of force must frie within vs, which without great griefe cannot be concealed or covered. And whereof springeth this errour, that women may not first make love but only of a precise and curious custome? Nay rather a prejudicial and carefull custome (I may terme it) to vs women: for whereof commeth it, that so many of vs are so euill matched in marriage, but only hereof, that we are tied to that hard choyce of those y offer their love vnto vs? Whereas if it were lawfull for vs to make love where we liked

best,

best, we would neuer marry but to our mind and contentation. I assuredly, I am not the first that haue plaied the like part, and that which is done by a laudable example, is lawfully done. For Venus her selfe yeelded her selfe to her darling Adonis without any suite made on his part, Phoedra made suite to Hippolitus, Oenon pleaded her right with Paris, Dido did Aeneas to vnderstand how deerely she desired him, Brysеis sought the good will of Achilles, Adalsia by her gouernesse made loue to Aleiane, the Dutchesse of Sauoy went on pilgrimage to the Knight Mendoza. Infinite like examples I could alleage: and why is it not lawful for me to do the like, and make loue to King Minos, who perchaunce would first haue sued to me, if he had first seene me. Yes let the worldlinnge what they will, I will do what I shal iudge best for my selfe, and with as conuenient speed as I may, I will either by letters or deeds do Minos to vnderstand what minde I beare him. And as she was busily beating her braines hereabout, one of her most trusty and louing women came vnto her, humbly requesting her to make her priuie to her perplexity: Alas good madam (saith shee) if you want any thing, let your friends vnderstand it, and it shall be prouided. If my poore seruice may serue your turne, assure your selfe, neither respect of honor, liuing, or life, shall let me from doing any thing which may deliuer you out of distresse. If you haue imprisoned your libertie any where, and giuen your selfe in the fetters of fancy, I know a Gentlewoman, my familiar friend, who can stand you in as much stead for the obtayning of your purpose, as any Gentlewoman in this Court.

The Princesse desirous of aide in her distresse, praied her womã to procure the coming of that Gentlewoman with al possible speed. Whereupon the wayting-woman tasked one of the princes gentlewomen to go to this honest woman, and in her name to desire her to come to the Princesse. You shal vnderstãd, this gentlewomãs name who was sent for, was Pandarina, in her youth a seruing woman, & one which knew more fashions then was fit for honest women, but now, maried to an honest gentlemã, she entreth into a new religiõ, seemeth to renounce her old faith, & selling her selfe in such hipocrisie, that she rather counterfeited cunningly, then liued continently. But to paint her out more plainly, she was more for then comely, more fine then wel fauoured, more lofty thẽ louely, more proud then pro-

per, more precise then pure, more superstitious then religious, more of spite, then of the spirit, and yet nothing but disunity would down with her, more zealous then zealous, either iudging her husband by her self, or iudging her self vnworthie the seuerall vse of so commodious a common as her husband was. Well, such as she was, this yong gentleman of the yong Princes was sent for, and at the first comming (according to the fashion) he kist her, and hauing done his message, with frowning face shee told him she could not go to the Princes, and though she could, yet would she not go with him. The Gentleman some-what abashed hereat, returned to the Gentlewoman that sent him, and told her what answer this honest woman made. Who marueyling much thereat, went presently her self vnto her, desiring that Gentleman to accompany her. Being come to her lodging, after a few saluitations, Pandarina prayed the gentlewoman either to send vnto her a more modest messenger then the Gentleman she sent, or els to teach him to kisse more continently. The Gentlewoman blushing for bashfulnesse, told her she had not yet skil to teach men to kisse, she thought that cunning concerned common Harlots, or at least married women, rather then her: but (saith she) I will tell him of it, that of him selfe he may amend his fault: and calling the Gentleman aside vnto her, she asked him how he had misused himselfe towards mistresse Pandarina in kissing her. No way (saith he) that I know for, but if I kissed her coldely, I trust she will attribute it to young mens bashfulnesse, and if I kissed her kindely, I trust she will impute it to good will. Yes marry (saith the Gentlewoman) it was more kindely then she cared for, or liked of. Verily (saith he) if it were ouer kinde, it is more then I know, or more then I meant, for to speake my fancie freely, I know neuer a Gentlewoman in this Land, that I like worse of: and if she be afraied I be too farre in loue with her, I will be bound in what bond she will, to hate her, no man more. But Gentlewoman if you adhibite any credite to my counsell, flie her familiaritie, eschew her companie: such Saintes in shew, are Sathans in deed, such faygned holinesse, is double diuelishnesse, such counterfayte continencie, I count little better then bawdrie. For sure this is a most sure marke to know dissemblers by, that they will alwaies farre exceede the meane, for feare of being found in their faigning.

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As those that faine to weepe, howle outright: those that faigne to bee friendly, shew themselues plaine Parasites: as those that faigne to be valiant, brag most gloriously: and as she counterfayting continency, sheweth her selfe altogether curious: hipocritical. But notwithstanding I haue had no knowledge of her life and conuersation, yet dare I lay my life on it, that either she hath beene naught, is naught, or will be naught, when-soeuer she can get any fowle adulterer fit for so filthy an adultresse. The Gentlewoman hearing him so earnest, prayed him to put vp the matter patiently, saying, she thought it was but a shift to excuse her not comming to the Princesse: and so went to Pandarina, telling her the Gentleman was sorry he had offended her, and so away they went together to the Princesse. I haue wandred, Gentlewomen, somewhat beside the path of my promised purpose, but yet not cleane out of the way of mine owne will and intent. For though this digression pertayne litle to the history I haue in hand, yet it may serue to admonish you that you take not exceptions of curiosity, against kisses, which are giuen of curtesie: and if there chaunce to be any fault in them, either modestly to conceale it, or presently to returne the kisses againe to him which gaue them. But in excusing my former digression, I shall enter into another digression, therefore to the matter and purpose proposed. Pandarina being preferred to the presence of the Princesse, hauing done dutifull reuerence, humbly craued to know her pleasure: nay rather, answered the Princesse, it is my paine Gentlewoman which I meane to make you priuie to: blushing either for guiltinesse or for bashfulnesse, she vnfolded the secrets of her thoughts to Pandarina in this sort.

Gentlewoman, but that I know to whom I speake, I should perchaunce be in doubt what to speake in this matter, which is somewhat vnmeet for my maidenly estate. But considering you are a woman, and one who no doubt in your time haue felt the force of loue, I perswade my selfe I may boldly impart vnto you the pangues of of passion, as to one, who (I hope) will rather seeke a salue for my sore, then thinke slaunderly of my doings. Therefore you shall vnderstand, that the sight of King Minos, who layeth siege to our City, hath made such a breach in my heart, that I lie altogether open to his assaults, and am faine to yeeld my selfe his prisoner and

captiue

captiue. And though it may seeme strange vnto you, that his force (being not bent against me) should haue such force ouer me: yet it is often seene that a Dart leueled at one, lights on another. And though you may maruayle to see me yeeld before any onset be geuen, yet no doubt that Citty merieth more mercy which yeeldeth without assault, then that which standeth to ỳ doubtful euent of battayle, and after much effusion of bood yeeldeth, when it is able to stand no longer in defence: for here the losse in the siege, taketh away the gaine in the conquest, the paine in pursuing, taketh away the pleasure in possessing, & the, the hardnesse in winning, drowneth the happinesse in wearing. And surely if maides would follow my counsayle, I would not with them to set such solemne lokes, to vse such nice denials & dainty delayes to those whom they think worthy of them, and whom they meane onely shal enioy them: For they gaine nothing thereby, but deferre their owne reliefe, and encrease their louers griefe. Besides that, when they are so hardly wonne, it is a signe they yeelde rather by importunity to the woer, then by any inclination of good will on their owne parte. But what nede I vse this defence, where no body chargeth me with any offence. This rather lieth me vpon, earnestly to craue your ayde and assistance in this my distresse, and that you will either by counsayle cure my disease, either by paine or policy put me in possession of my desire. I am thus bolde to commit this matter vnto you, presuming of your good will, and good will towardes me. And if you shew such faithful friendlinesse herein, as I verily looke for, assure your selfe I will in such friendly maner requite it, as you shall very well like of. Mistresse Pandarina hauing attentiuely attended her tale, dutifully replied in this sort.

Most excellent Princesse, I am humbly to thanke you, that it pleaseth you to repose such credit in me, as to disclose your secrets to me, and I shall thinke my selfe most happy, if my duety may any way doo you good, or by my seruice satisfie your expectation. And touching your loue, it is such, that you need not be ashamed to shew it, yea in my iudgement it is rather to be commended euery way, then condemned any way. For first: in that your fancy is fixed on a Prince, you shew your prudently mind in liking your like: then, in that you seeke to ioyne your selfe to him in marriage, you shew your

godly

godly disposition, in desiring to quench the desires of your heart, by that godly meane which God hath made and appointed. Thirdly, in louing your fathers foe, you follow Gods commandement, who willeth you to requite good for euill: yea, and by this meanes you may be a meane to make peace and amitie betwixt two enemies, and saue your cities from siege and sacke. Lastly, in that you yeeld so quickely to the alarmes of loue, you shewe your fine nature and wit, which are soonest subiect to the impression of loue. And for my opinion touching the dealing of dainty Damsells, you are no doubt (Madam) in the right: for these which are so ramage and wilde, or so haggard like, that scarce in seauen yeeres suite they will be reclaymed, they plainely shew themselues either to be base mettall, as not to be capable of loue, either of grosse wits, as not to vnderstand when loue is made vnto them, either of slender iudgement, as not to accept good offers, either of incontinent conuersation, as being loath to be tied to one diet, either of inconstant conditions, as iudging men as light of loue, as themselues are leeud of life, or els some way imperfect, that they are not meet for the holy state of matrimony. Now whereas you craue my counsell, helpe to the bringing of your good purpose to passe, good Madam, would I were as well able as willing to do you good: but so farre as my simple wits can see in the matter, I thinke this way the best to worke your will. You know your father hath on his head a golden haire, whereon dependeth the stay of his state, and puissance of his power: no more but when your father is a sléepe, pull off that haire, and present king Minos therwith, and no doubt but he will imbrace you as the author of this victory, and receiue you for his lawful and louing wife, so shal you redresse your diuine distresse, and preserue the life of your father, and his people, who perchaunce by continuance of this warre may come to confusion. The princesse liking reasonable well of this practise of Pandarina, gaue her thankes for her good counsel, and departed into her chamber by her selfe, to thinke more of the matter: where she entred with her selfe into these contrarieties.

I see there is no disease so desperate, but if it be taken in time whilicke may helpe it: no matter so hard, but policie can preuaile in it: nor no policie so good, but experience will put into our heads, as may be séene by the sound aduise and perfect policie of Pandarina: I

warrant I am not the first client that this Counsellour hath had, I am not the first Pupil that she hath practised on, this is not the first suttish suite that she hath bin solliciter in, this is not the first honest match that she hath made. But stay, let me not commend her cunning and Counsell too much, before I consider better of the goodnesse thereof: I must forsooth pull off my fathers golden haire, and present Minos therewith: a light matter it seemeth to pull of a hayre, but alas, that haire containeth my fathers helpe, his hope, his hap, his strength, his power, his conquest, and his kingdome. Shall I then so much transgresse the lawes of nature, to bring him to a miserable plight, who was the cause that I came into this joyfull light? Who from my infancie carefully cherished, and fatherly fostered me vp, whom by humane and diuine lawes, I am bound to obey, honour, and loue. O, unnatural unlawfull loue, thou art rated at too high a price to be reached: unjust soule deadly Bawd, thy counsell is without conscience, thy aduise without honestie: they which cleaue to thy help, shalbe serued as he, which ready to fall to a hedge catcheth hold of a sharpe bryer to stay himselfe: they which follow thy Physicke, shall do as he, which to heale his ague, slue himselfe: they which prouide for their fathers peace and preseruation, as thou wouldest haue me to do, shall with the daughters of Pelias kill her olde Father, to make him young againe: they which loue their fathers as thou wouldest haue me to do, shall with Thais to her Phormio shut him out of the doores, and out of his kingdome for loue. But what, do floods drowne fields before they finde a bracke? Can one be exalted before another wracke? Can I be preferred to pleasure without some others paine? But it grieues me my father shold be pinched for my pleasure. Why, it is reason the griefe should be theirs whose is the gaine: But it is perilous for me to enterprise so great a matter. Why, is it not reason the perill should be mine in pursuing, when the pleasure shalbe mine in possessing? But alas, it nippeth me neere to lose my father the victory, to win my selfe my loue. Why alas, grieuous woounds must haue smarting plasters, and those medicines euer soonest heale vs, which most grieue vs: And shall I then preferre mine owne pleasure before my fathers profit? Why euery one ought to be nearest to themselues, & their wisdom is nothing worth which are not wise for themselues. May rather shall

I prefer the commodity of king Minos before the Cõmodity of king Nysus? Why, Nysus is my father: Why Minos wilbe my Phere: Why, Nysus gaue me life: Why Minos will geue me loue: Why, Nysus made me a mayde: Why, Minos will make me a mother: Why Nysus cherished me being young: Why Minos will make much of me being olde? Why nature bindeth me to loue my father: Why, God commandeth me to loue my husband. Ah fole, doe I call him husband, who will not haue me: doe I cal him phere, who forceth not of me? Is it likely he will receiue a runagate from her City, a betrayer of her father? Can he thinke to finde me faithfull towards him, that am faithlesse to mine owne father? Tush, he will attribute all this to loue, and loue me better for it: he will excuse & beare with my doings by the example of his owne daughter Ariadne, who betrayed him to her louer Theseus: by the example of Medea, who betrayd her father to Iason: by the example of Hypodame, who procured the death of her father by matching with Pelops. And therefore all doubts done away, I will without delay put the policy of Pandarina in practise. The night following, (such hast her hote loue required) she shewed her selfe Mistresse of her worde, though not of her selfe, and performed that which she sayd she would. For her father being a sléepe, she got softly to him, and cut off his precious haire which had in it such vertue. Which done, she went to King Minos and presented him therewith: who in most reprochfull words reprehended her déede, and in most disdainefull sort reiected her loue. But she, not meaning to leane her loue while she had life, leapt into the Sea to swimme after him as he sayled away, and so quenched her desire in the bottome of the Sea.

You sée here Gentlewomen, she that would not looke vpon her Iphis, could not be looked vppon by her Minos. She that would make no account of her inferiour, could not be accounted of by her superiour. For it is a plaine case (and therefore looke to it) ỹ they which deale rigorously with other, shalbe rudely dealt with al themselues. But I am by this story chiefly to admonish you, that you pull not off your Fathers haire, that is you pull not their harts out of their bodies, by vnaduisedly calling your selues away in matching in marriage with those who are not meete for you.

That is to pull of your fathers haire, when you shall cast of the bridle of obedience, rashly run at random, rudely neglect his precepts, & presumptuously plaie your selues in marriage contrary to his pleasure, that is to pull of your fathers haire. But Soueraigne (saith your father is gone,) I will giue you more sound aduise: I will admonish you all not to pul of your owne haire, that is not to blind your selues to the forward fancy of your politique parents, but to make your choyce in marriage according to your own minds, for parents vsurpe that authority ouer their daughters, because it is in them to depart to their dowries, for ouer Widowes you see Fathers haue no preheminence of power touching their marriages: and you are not to know, that marriage is a contract consisting of the free consent of both the parties, and that onely is required in the consummation of marriages: and the Rodians haue this law, that onely the mothers haue rule ouer their daughters. But mum, Lupus est in fabula, I shall (I say) adm nish you that as your parents gaue you your bodies, so they may dispose of them: that you requite all their loue, care, & cost, at least with obedience. I must tell you that if you honour not them, your dayes will be short on earth: I must tell you, that Rauens will pul out the eyes that blindeth the Father, & neglecteth the good instruction of the Mother, as Salamon saith.

Curiatius and Horatia.

Curiatius *a young Gentleman of the Citie of* Albana *in* Italy *falling inwo extreame loue with* Horatia, *a young Gentlewoman of the Citie of* Rome, *after long suite and many delayes, obteyned her graunt to be his wife, But in the meane time, contention falling out betweene the two Cities*, Curiatius *is slaine in the field by* Horatius, *brother to the said Gentlewoman to whome he was assured. Whose death* Horatia *most pitifully bewayling, her brother greatly disdayned thereat, and cruelly thrusteth her to the heart with his sword.*

SVrely Gentlewomen, either according to Ouid his opinion, Forma numen habet, Beauty hath some dignitie or Godhead init, or els, contrary to the common opinion, Loue is sonne heauenly influence, & no earthly accident. For of euery earthly

ly and mortall motion, there may some probable reason or naturall cause be given: as every living creature desireth that which is good and agreeable to nature, because every thing is prone to it selfe, and desireth the conservation of it selfe in it kinde. As the earth draweth downeward, because it is heavy, the fire sieth upward because it is light, the water contrary to it nature oftentimes ascendeth to the top of the high hills, to moyste the same, the aire for the same cause sometimes descendeth into the pores of the earth: as choleriche complexions are soonest incensed to anger, because they abound with heat: as women are not so subiect to anger as men, because they are more colder of nature: And so of all humane actions & naturall effects, there may be some probable reasons, and naturall cause yelded. But of love it is farre without the compasse of reason, and bondes of nature, that there can no reason, no cause, no coniecture be given of it, neither what it is, working such diuers effects, neither where it is, proceeding of so diuers causes, neither how ther it will, being never satisfied: therefore no earthly thing, but some supernal power sure it is, as your selues (I think) will say, by y time you haue heard the history of Curiatius, who was sodainely stroken therewith, as if it had been with some thunder or lightning from heauen. For you shall understand, this Gentleman dwelling in a towne named Albania, situate nere to the City of Rome, he made daily repaire vnto Rome, both in respect of profite, as to deale with Merchaunts in matters of weight, and in respect of pleasure, as to frequent the felowship of lusty yong Gentlemen, which florished in that City: Now it was his chaunce, as he Erred about the streets, to see a proper Gentlewoman (named Horatia) sitting at her fathers doore to take the ayre, and to recreate her selfe with the sight of those that passed by: and notwithstanding he had neuer seene her before, yet through the diuine power of loue, he was so blasted with her beauty, that he presently proclaymed her the soueraigne of his thoughts, and Gouernesse of all his doings. And hauing passed by her twise or thrise, with lookes shewing his loue, and salutations signifying his suit, he could not be so satisfied: but banishing bashfulnesse, he courageously encountred her in this manner.

Gentlewoman, God saue you, and send you that which you with

and to will that which I would. God mistresse, may it please you to know, that though my feete haue force to carry my body from this place, yet my heart will not suffer me to turne my head from beholding your sweet face, which is the cause that hath made me thus boldly to entrude my selfe into your company. But setting your godnesse against my rudenesse, I doubt not but you will attribute it rather to aboundance of good will, then to want of good behauiour, and rather take it for good meaning, then ill manner. But if it please you not thus friendly to interprete it, yet at least I beseech you not to impute it to my boldnesse, but to your own beauty. For as the Larke taker in his day nette hath a glasse, whereon while Birdes flie and gaze, they are taken in the net, so your face hath such a glittring glasse of godlinesse in it, that while I gazed thereon, I was caught in the snare of Cupid. Or as the Spider in her webbe doth fall vpon the little Fly, so your beauty doth so fall vpon me in the beames thereof, that I am faine presently to yelde my selfe a pray to your good pleasure: humbly beseeching you to accept of me, not according to my deserts, which are none, but according to the loyall seruice which I faithfully vowe hereafter to doe vnto you. Neither meane I to craue other reward for my seruice, but onely that it will please you in good part to accept it. Horatia hauing harkened to this talke, with a restraine disdainefull and solemne silence, made him this wayfish answer.

Gentleman, this liberty of speech in you, sheweth the lightnesse of your loue: for as I haue heard, those that loue most, speake least, as hauing their cogitations conuersant in the contemplation of the Saints whom they serue: but your smooth tale and fine fyled wordes shew, that your practise is rather faynedly to pretend loue, then faithfully to loue. And for my parte, I would not you should thinke me either so simple to beléeue your coloured wordes, either so ouergon in liking of my selfe, but that I take the commendation which you giue me rather for trifling mocking then true meaning, for I promise you, I had rather you would vse some other to exercise your eloquence on, then my selfe, for I neither like of your vnlikely loue, neither meane to be framed to your folly. Your cunning to me vpon no acquaintance, contenteth me well inough,

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for that I may leaue your company when I like, and so turned in at the doore from him. The Gentleman seeing her rigorous nesse to exceede his plaine rudenes, laying aside a little more good manner, take her tall by the arme, desiring her to stay a word or twaine, which he vttered to this effect.

O good Mistres, go not about to torment me so terribly, which loueth you so intirely, depriue me not of that sight, which doth only worke my delight, absent not your selfe from him, whom nothing vnder the Sunne pleaseth but your presence. And whereas you challenge my libertie of speech, may it like you to vnderstand, that though this soraine loue hath made me lose in manner the remembrance of my selfe, and caused me to be careless and negligent in all other affaires, though of neuer so great importance, yet the beholding of your seemely selfe doth so rouine my senses, and quicken my spirits, that it maketh all my partes to do their part in prayeng for pitty, and prayeng your person: wherein if I should be speecheless, I might iustly be thought to spare the truth, and spight your perfection. And that my loue is modest without mocking, true without trifling, and behement without vanity, I take the heauens to witnesse: and besides, let this be practised for proofe, that if it may please you to imploy me, you shall find me as speedy to end my life to do you good, as ready to spend my time to do you seruice. Marry (saith she) perchance so, for I thinke I shall find you neither speedy in the one, neither ready in the other. But then that haue once passed the bounds of shamefastnesse, may euer after lawfully be impudent, and you that haue begunne to scoffe and gibe, thinke by authority you may continue in it, such a one I deeme you to be, and so I account of you, and so left my youth without dazes: Who seeing himselfe so courtly accounted off, fell to raging with himselfe in this manner.

Ah the bauerie of these fine Girles, the more they are courted, the more they are coy, the more humblie they are sued vnto, the more loftie they looke. And if a man practise them in the way of marriage, good God what a shew of shamefastnesse will they make? What vizors of Virginity will they put on? What colours of continency will they set forth? What charinesse will they make of their chastitie? They neuer forsooth meane to marrie, saying that single life

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to the ende I wold truly that marriage were inuented rather for necessitie, then for any good that is in it: that their vowes require no more to matrimonie, then what God hath giuen them grace, and their friends wold not enter, that is the reason, they wold neuer know what a man meaneth while they liue: Whereas in very deed, they desire nothing more then marriage, neither enquire any thing more then the company of men. Againe, if a man making loue in the way of marriage, do but so much as touch one of these dainty peeces, they cry, fie, away, away: but let one that is married, or one that meaneth not marriage, dallie with them, why, they are as kinde of their lips, and as free of their flesh as may be. For let a man behaue himself towards them according to the common course of curtesie, he shall obtaine any thing of them, for they know he is none lost, if he be not some louer: but let one direct his doings by the line of loue, and be drawne into great depth of affection towards them, why they will reigne like Princes ouer him, yea they will make him glad of one glance of good will giuen by the eye: for they know a little thing pleaseth a fool, and they thinke him to fall humpered in folly, to giue them the slippe in the throate. And because they count the number of suiters a great testimony of their beautie, and proofe of their perfection, they vse twentie shiftes to haue (if it be possible) twentie suiters, some they feed with lookes, some with loue, some with promises, some with practises, some with volues, some with viewes, some with trifling, some with trueth, some with words, some with workes, some with billes, some with curtesie, some with wit, some with wiles, some with faith, some with fraude, some one way, some another way, so that by their wils they will haue as many suiters as themselues haue sleights to entertaine them. And yet these Girles on Gods name are too young to haue an husband, they are loath to leaue sucking their dam: but if I durst say my fancie, I am perswaded, my dainty dame which saith I do but dally and trifle with her, if one come close to her in a corner, she would not refuse him in good earnest. But ah blasphemous beast that I am, to call such diuelish doubts of her honestie, whose very countenance conteineth continency in it, whose visage seemeth to be without vice and lookes without lust. Is it likely she will yeld her bodie to be abused of any, who will not suffer herselfe to be vsed by any? And she

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that will not enter into modeſt matrymony, is it likely ſhe will ſal lude filthy fornication? No, I thinke her to be as free from folly, as I thinke my ſelfe free from wiſdome, who ſeemeth to doubt of her honeſt dealing, becauſe ſhe will not yeld conſent to my baſely meaning. What know I whether ſhe be conſecrated already to ſom other ſaint, which if it be ſo, with what reaſon can I looke to reape any thing at her hands, but a repulſe? For as gorged Haukes will ſtoupe to no lure: ſo a woman bowed alredy to another man, the fickleneſſe of other ſuiters will not cure. Or it may be thus, that as the Faulconer when he firſt draweth his Hauke out of the Meiue, gineth her vnſalt and vnpleaſant meates, to make her after like better of better meates: ſo perchance her policy be firſt to feede me with bitter brothes, yt hereafter dainty fare may more delight me and now to toſſe and torment me with the rigorouſe ſtormes of repulſe, that hereafter the calme of her conſent may yt better content me. For ſpring time would neuer ſeeme ſo pleaſant vnto vs, but by reaſon of the ſharpe Winter which went before: peace ſhould not ſo much pleaſe vs, but by reaſon that war before ſpoyld and waſted our Country. So that if ſhe be coy of conſent to make me inioy the greater ioy, may I thinke my ſelfe miſuſed? Againe, ſhould I haue her ſo light of loue, to yeld to the firſt aſſet? So ſhe deſerueth to be purſued with endleſſe paien, yea I will trauell in continuall toyle, but her god will I will attaine. Now as the god Spaniell, hauing ſprung the Partridge, ceaſſeth not to range the fieldes and beat yt buſhes, vntil he haue retrieued it againe, to ſerue the Hauke which fleto at it: ſo he, hauing once ſeene this Saint, ſought al occaſions to come to the ſight of her againe, and if it were poſſible ſurely to ſeaze vpon her. Now it pleaſed fortune to be thus friendly to further his purpoſe with this opportunity.

There was in the city a very ſolemne wedding, ſumptuouſly celebrated, where he by inquiry learned that his miſtreſſe was, whervpon he aſſembled his companions together, & prepared themſelues the ſame night to goe thither in a Maſke: and being come to the houſe, after they had marched vp and downe the great chamber, the firſt maſker hauing taken the Bride, he being the ſecond, addreſſed himſelfe to his miſtreſſe with great deuotion, & when the ſound of the Inſtruments ceaſed, he entred into reaſoning with her in this

sayd.

Good Mistresse, you haue allowed to your lot in this ma-
sker a mourner, and so one to delight you with pleasant discourse,
you shal haue one to weary you with ruethfull requestes: for you shal
vnderstand, I am your carefull Curiatius, whom nothing but the
consent of your good will can cure, and hauing no other way to as-
pire to your speech, I thought best vnder this disguised sort to disci-
pher plainely vnto you the constancie of my good will towards you.
And if I could in words set forth but halfe the heauinesse which
since the first sight of you haue sunke into my brest, I hope your
heart would not be so hard frozen, but that the shining Sunne of pi-
tie would thaw it againe. For if plaints may proue my paine, I
haue still continued in carefull cries: if sighes may shew my sor-
row, the smoke of them hath reached to the Skies: if teares may try
my trueth, the water hath flowen as a flod from mine eyes. And as
these things haue passed heretofore to my paine, so if hereafter the
shedding of my blood may shew my constancy, or worke your con-
tentation any way, assure your selfe I will be so prodigall thereof,
that your selfe shal haue iust cause to say, I lined only to serue you,
and dyed to do you good. By this time the instrumentes sowned
another measure, at the end whereof she beganne to replie in this
sort.

Sir, I am sory you haue taken so great paine for so little thanke,
for if the end of your maske be to make men march vnder Venus
banner, yea or Iunoes either, your successe will be such, that you shal
haue cause to count this your labour lost, and that you haue cast a-
way so much cost. And for my part, I promise you, I had rather
haue bin matcht with a merry Masker, then a lewde louer: for the
one might delight me, whereas the other doth but spight me. And if
(as you say) you maske without mirth, so assure your selfe on the
other side, I daunce without delight: neither can it but greatly
grieue me to be troubled with so vnreasonable a suiter, whom no
reasonable answer will satisfie. This rigorous reply of his Mistres
conuerted him from a Masker to a Mummer, for he was stroke so
dead herewith, that the vse of his tongue vtterly failed him. But at
length being come to himselfe againe, he entred into this vehemen-
cy with her.

O Gentle woman, suffer not the bright Sunne of your beautie to bee eclipsed with crueltie: contaminate not your comelinesse with lewdnesse: remember beauty and comlinesse continue not, whereas curtesie and clemencie remaine for euer. Consider that vertue is the true beauty which carrieth commendation with you at all times, which maketh men loue those whome they haue neuer seene, and which supplyeth all other wants what soeuer. Did not Antonius (that lusty gallant of this City) preferre Cleopatria that blacke Egyptian for her incomparable courtesie, before all the blasing starres of this City? And did not the pleasant Knight Persey, in respect of her vertue fetch Andromeda from the blacke Indans? Whereby you see that bounty before beauty is alway to be preferred. Which bounty I beseech you imbrace, both to preserue my life, and your owne good name. Alasse, what renowne shall you reape by killing cruelly him that loueth you intirely? What glory shall you get by dripping into dispayre, him that was drawne into desire towards you? No, pity is the onely path-way to praise, and mercie is the meane to make you immortall. At the end of the next measure, shee replyed in this sort.

Why Gentleman, doe you thinke it cruelty, not to condiscend to the requests of every one that maketh loue? Doe you count it vice not to yeld to the assaults of every lasciuious yong man? Do you make so meane account of mariage, that you thinke it méete for a maide so rashly to enter into it, without sufficient knowledge of your selfe, ignorant of your life & conuersation, not knowing your state, parents, or friends? Againe, without y consent of my friends, without their good will and furtherance, and which is most of all without mine owne loue and liking? No, I will haue more triall of him whom I meane to marry, then I haue had of you, and I will beare in my selfe more feruent affection towards him, then as yet I doe beare you. You must consider it is not for a day or a yére that a man & a wife must continue together, but euen for the whole terme of their life: and that they may not for any respect change, being once chayned together, but must remaine content the one with the other in solace and in sorrow, in sickenesse and in saferesse, in plentie and in pennrie. Weigh againe, that the happy life of the

wife onely consisteth in the loyall loue of her husband, and that she reposeth her selfe onely in the pleasure she hath of him. Sithe so the most part sitteth still at home, she hunteth not, she hunteth wit, she diceth not, she in a manner receiueth no other contentation, but in his company. He is the onely play which pleaseth her, he is the only gaine which gladdeth her, he is the field she delighteth to walke in, in the Forest she forceth to hunt in. So that in my iudgement in taking a husband, no héed can be too warie, no choice too charie. And therefore you must make account, that marriage is a matter neither so rashly to be required as you do, neither so easily to be graunted as you would haue me do. And if you adhibite any credite to my counsaile, I would wish you to sow the seed of your suite in a more fertill soyle, for in me no grafters of graunt, or flowres of affirming will by my meanes growe, but onely double denials, and ragged repulses. His reply hereto, with diuers other discourses which passed betweene them, I will omit, least I should weary you with the weary toyle which he made of it. And besides, I would not you should take example by her, to hang off so strangely, when you are sued to so humbly: and not to faigne disliking so deepely, when in déede you loue entirely. For notwithstanding all this earnest suite, he could not receiue so much as one good word of good will. At length, the dancing being done, the banquet was begunne, whereupon their talke ceassed, but his loue daily increased: in so much that he fully resolued with himselfe (hoping thereby somewhat to bee eased of his griefe) to forsake Country, friends, liuing, and all that he had. And thereupon wrote a letter vnto her, to this effect.

Seeing (most diuellish mistresse) neither my person can please you, neither my liuing like you, neither my calling content you, neither my singuler affection towards you cause you to requite it with like loue, I meane vtterly to abandon the place of your abode, & to betake my selfe in some such far Country, whither not so much as the reporte of your vertue and beautie shall come: hoping thereby somewhat to appease my paines, and allwage the rigour of my raging loue. For as the sense of seeing is most sharpe, so is that payne most pinching, to sée the thing one séeketh, and cannot possesse it. As the Greyhound is grieued to see the Hare, if he be kept in the slippe, and the Hauke the Partridge, if she be tied in lunes, so as

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the common saying is, that toyle the eye sieth, the heart greeueth. Likewise to heare of your happy marriage with some other, would be little better then death vnto me, for I could thinke that any other should enioy that, toyfull by me alone is prepared for my selfe: and to heare of your vnluckie lynking with any, would be death it self vnto me, to thinke that my onely ioy should thus in annoy. Wherefore I thinke the best way to mittigate my martyrdome, is to absent my selfe from both hearing and seeing. I could reaue my selfe of life, & for to my selfe of strife, but alas to imbrew my hands with mine owne bloud, would but bring to my body destruction, to my soule damnation, to my friends desolation, and to your selfe defamation. Whereas by continuing my carefull life, I may at least or at last make manifest the constancie of my loue to the whole world, & some way to employ my selfe to do you seruice. For assure your selfe this, that what land soeuer I shall lodge in, my heart and body shalbe dedicated to do you dutie and seruice. And thus ready to go seaward, I stay only to know whether it stand with your good pleasure to commaund me any seruice.

Yours, while he is, Curiatius.

Horatia hauing read this letter, and thinking she had sufficiently sounded the depth of his deuotion towards her, returned him this comfortable answere.

Albeit sir, I nothing doubt of your departure out of your Country, for that nothing is more deere to any man then his owne native soile, and beleeue I know you ble it onely for a meane to moue me to mercie: yet to confesse the trueth, the secret god will wherby long since I haue bound you, will not suffer me to conceale from you any longer the secrets of my thoughts. Wherefore you shall vnderstand I haue not vsed this strangenesse towards you, for that my minde hath beene estranged or alienated from you, but onely to trie the trueth of your good will towards me. For if for one repulse or two (like an ill hound, which for one losse or trouble giueth ouer the chase) you would haue giuen ouer your suite, I might haue iudged rightly, that you had loued but lightly. But now I see you continue to the end, there is no reason but you should be saued, if I may learne it saying, the hauing of so worthie a seruant as my self. But

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assure your selfe this, I have not shewed my selfe heretofore in love so cold & faint, as hereafter you shall find me in affection seruant and faithfull. I thinke your labour shall be little to get my friends good will: for if their iudgement agree with mine, they will thinke you worthy of a worthy wife, and rather thankefully accept you, then daintily delay you. Thus ready to requite the iniury I haue done you, with my curteous conuenient to my mayden like estate, I cease, not ceasing dayly to record the depth of your good will in the bottome of my heart, and endeauouring by all meanes possible to shew my selfe thankefull for the same.

Yours, and her owne, if yours, Horatia.

This letter so louing, so vnlooked for, so sweet, so sadaine, rayssed him from beauinesse to happinesse, from hell to heauen, from death to life. And presently hereupon he procured her parents consent, who were so willing therto, that they gaue him great thankes that it would please him to match in their stock and house, thinking perchance that he had been a man of higher calling then in deed he was, and prayed to God that their Daughter might become a wife worthy of such a husband. And thereupon the day of the solemnizing of the marriage was appointed, but many things (as the saying is) happen betweene the cup and the lip, many things chaunce betweene the hand and the bedroum purposeth, and God disposeth and it is the fashion of fortune commonly thus to frame, that when hope and hap, when health and wealth, are highest, then woe and wracke, disease and death, are nighest. For in this manner it happeneth this mariage to be marred. There arose a quarrell betweene the townes of Albania, and the City of Rome, which not with swords, but onely with weapons must be decided: great hurly burly there was in either towne, nothing but warre, warre, warre, the Cannons roared, the barbed horses neyghed, the glittering armour shined, the boisterous billes and pearsing pikes pressed forward, the dartes were throwen, the bowes were bent, the women wept, the children cried, the Trumpets sounded Tantara, the Drumes stroke by the mournefull marching forward, and the souldiers on both sides marched in battell array into the field. Amongst whom Curiatius, as one of the most courageous Captaines, and boldest bloods of the Albanes, was the formost. But to leaue the battell, and come to the

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conflict which Horatia had with her selfe: when she heard her beloued were in armes against her Cittie, she fell forsooth to reasoning with her selfe in this sort.

O most doubtfull distresse that euer poore damsell was driuen to. For whom shall I offer vp sacrifice? For whom shall I make my vowes? For whom shall I pray for victory? To whom shall I wish the ouerthrow? On the one side fighteth my friend, on the other side my father: on the one side the citie wherein I am is in danger to be sacked, on the other side the towne whither I must go is in perill to be spoyled: on the one side I am like to lose my loue, on the other side mine owne life: so that I know not to whether part I ought to incline in heart. No can? Why, a woman ought to forsake father and mother, and follow her husband. But, ought any thing to be more sweet vnto me then the Citty wherin I was borne? Why, ought not this Cittie to be counted mine, we being both one flesh? But life is sweete to euery one, full sowre God knoweth to mee, without his loue and life: so that if my will might worke effect, I would rather wish that of the two Rome might runne to ruine. But alas, dareth hee lay siege to the Citty wherein I am? Is hee not afrayde to ouerthrow the house that harboureth me? doubteth hee not least some peece should pearce my tender brest? Yes no doubt of it, he deeply doubteth it: but alas, they that are bound, must obey, he must follow of force his generall Captaine, vnlesse he will incurre the suspition of cowardlinesse, or treason, or both: Like as Vlisses was greatly defamed, because he feigned himselfe to bee mad, for that he should not go to the siege of Troy. No, God shield my Curiatius from shame. God send him either friendly to enter into the Cittie, all quarrels being ended, and truice taken, either valiantly to venture into the Cittie, and with triumphant armes to imbrace me. By this time both the armies were met, and to auoide effusion of bloud, the Generall Captaines entred into this agreement. There were in either armies three brothers, of great courage and countenance, the Romans were named Horatij, brothers to the Gentlewoman before spoken off, the Albanes were called Curiatij, whereof one was the Gentleman before mentioned. Now it was concluded, that these Brothers (on both sides) should by vnto of sword vnto the strife betweene these Townes: and if

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the Horatij conquered the Curiatij, that then the Albanes should remaine vnder the rule of the Empire of the Romanes: if otherwise, the otherwise. Hereupon these fiue valiant Champions at the sound of the Trumpets entred the lists, and fell to furious fight: within short time two of the Horatij were slaine, and all the three Curiatij wounded: the Romane remaining alone, to withstand three, retired somewhat back, to the intent to single his enemies one from another, which done, he slew them all one after another. This valiant victory, atchieued, with great ioy and triumph he returned into the City, amongst the rest ready to receiue him was his sister Horatia, who knew nothing particularly of that which was done in the field, but onely that the Romans were victors. But seeing a scarf cast about her brothers shoulders the coate armour of her Curiatius, which she her selfe with needle woorke had curiously made, being thereby fully assured of his death, she was driuen into these doleful plaints. O heauens, what hellish sights do I see, far more dolorous and dangerous then monstrous Medusaes head? And is my Curiatius slaine? then rate come rut in sunder my corpes, then dole deliuer me to the dreadfull dartes of death. For what life (alas) in this life is to be counted life, with out his life and loue? for so to liue, is not to liue: why should I long any longer to liue? What ioy in this common ioy, can I count ioy, and not him inioy, who was my onely ioy? for, though the whole City sing in triumph, I must sorow in torment: though the Romans vaunt of victory, I must complaine of ouerthrow: though they flourish in prosperitie, I must fade in aduersitie: though they swim in blisse, I must bathe in bale, though they liue in peace, I must leade my life in warre: though they possesse pleasure, I must pine alway in paine. For my triumph, my victory, my prosperitie, my blisse, my peace, my pleasure is perished: yea nowe my marriage is turned into mourning, my wedding to weeping, my wealth by warre is wasted, my flower of loye by the colde frost of cankred fight is defaced. Yea what flower can flourish where no Sunne doth shine? What sunne can shine inclosed close in earth? My sunne alasse is dead, and downe for euer rolling againe, and the world with me is at an end, and done for euer loying againe. Woe worth the cause, the quarrell, the conflict, that brought my Curiatius to this cureleese case. O would to God my City had beene sacked,

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my friends spoyled, and my brothers brought to bane rather then my Curiatius should haue come to this carefull end. O brother thou hast not only slaine thy foes, but thy friends, thou hast not only killed Curiatius but thou hast wounded thine owne sister to death. Her brother passing by her, and hearing her heauie plaints, being therewith rapt into great rage, and with pride of the victorie almost beside himselfe, drew his sword, forgetting all lawes of nature and humanitie, thrust his sister therewith to the heart, saying: Get thee hence to thy kinde spouse with thy vnkinde loue, who forgettest thy brothers that are dead, thy brother that is aliue, and the conquest of thy countrey: and so come it to every Romane that shall lament the death of any enemie of the Romans.

You haue heard (Gentlewoman) that one harmefull hand, made a hand of two harmlesse wights, and that hand had hanged himselfe too, if his father by his pittifull petition had not purchased his pardon. Now I would heare your iudgements, to whom you thinke this lamentable end of these louers ought to be imputed. Surely I thinke Horatia chiefly in fault, for holding off so long before she would accept and acknowledge the loue of her beloued. For if she would by any reasonable suite haue bene won, they had bin married long time before this war begun, they had dwelled quietly together in Albania, and Curiatius being a married man, should not haue ben prest to the warres, but should haue ben suffered to trie his manhood at home with his wife. So that her lingring loue, hastened her and his death, her selfewill, wrought her selfe and him wrack. And for her brother, his offence was little, for in killing Curiatius, he procured conquest to his Country, and commendation to himselfe: and in killing his sister, he eased her of so much labour, and saued her soule from damnation: For he knew she would desperately do her selfe to death, and considering the misery she was in, thought he could not do her a greater pleasure, then to cause her to die for her Curiatius cause.

Now I am by this story to admonish you vertuous Virgins, which looke so loftily on them which serue you dutifully, which lightly account of those marriages, which your parents (greatly tendering you) do tender vnto you, which driue off with delayes those which are drawne into deepe desire towards you, to marke the

end of her fineneſſe, and ſee what was due for her dainty delayes. And if you repoſe any credit in my counſaile, I would neuer wiſh you to couet to continue maides, or to keepe your Virginity to long. It is a Iewell hard to be enioyed with ioy, it is a pearle hard to be preſerued from perill. Therefore to auoide inconueniences, take time in time, let not ſlippe occaſion, for it is hauld behinde, it cannot be pulled backe againe by the hayre. Marry while you are young, that you may ſee your fruite flourish before your ſelues fade, that you be not in doubt or diſpaire of hauing children, or in danger of your lines in hauing children, that you may haue great time to rid a great many husbands, that no day may paſſe without dalliance, that you be not thought vnwiſe in refuſing good offers, that you be not iudged diſdainfull in contemning thoſe that are worthy of you, that with Daphney you be not turned to trees for niceneſſe, with Anaxerete to ſtones for cruelneſſe, and with Horatia hurt not your ſelues and your friends with daintineſſe.

Cephalus and Procris.

Cephalus *a luſtie young Gallant*, and Procris, *a beautifull girle, both of the Duke of* Venice *Court, become each amorous of other, and notwithſtanding delayes procured, at length are matched in marriage.* Cephalus *pretending a farre iourney and long abſence, returneth before appointed time to trie his wiues truſtineſſe.* Procris *falling into the folly of extreame ielouſie ouer her husband, purſueth him priuilie into the woods a hunting, to ſee his behauiour: whom* Cephalus *hearing to ruſhe in a buſhe wherein ſhee was ſtrowded, and thinking it had beene ſome game, ſlayeth her vnwares, and perceiuing the deed, conſumeth himſelfe to death for ſorrow.*

IT is the prouident pollicy of diuine power, to the intent we ſhould not be too proudly puft vp with proſperity, moſt commonly to mixe it with ſome ſowre ſops of aduerſity, and to appoint the riuer of our happines to run in a ſtreame of heauines, as, by all his benefits bountifully beſtowed on vs we may plainly perceiue, wherof there is not any one ſo abſolutely good and perfect, but that there be

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inconueniences as wel as commodities incurred therby. The golden glittering Sonne, which gladdeth all earthly wights, partheth the Summers greene, and blasteth their beauty while blaze their face therein. The fire, which is a most necessary Element vnto vs, consumeth most stately towres and sumptuous cities: the Water, which we vse in euery thing we do, deuoureth infinite numbers of men, and huge heapes of treasure and riches: the ayre, whereby we liue, is death to ỳ diseased or wounded man, and being infected, it is the cause of all our plagues and pestilences: the earth which yeeldeth foode to sustaine our bodies, yeeldeth poyson also to bane our bodies: the gods which doe vs good, oftentimes worke our decay and ruine: children which are our comfort, are also our care: marriage, which is a meane to make vs immortal, & by our renuing offspring to reduce our name from death, is accompanied wᵗ cares, in number so endlesse, and in cumber so cureless, that if the preseruation of mankind, and the propagation of our selues in our kinde, did not prouoke vs therto, we should hardly be allured to enter into it. And amongst all the miseries, that march vnder the ensigne of mariage, in my fancy there is none that more tormenteth vs, then that hatefull helhound Iealousie, as the history which you shall heare, shall shew.

You shall vnderstand in the Dukes court of Venice, spent his time one Cephalus a Gentleman of great calling, and good qualities, who at the first time he insinuated himselfe into the society of the Ladys & Gentlewomen, made no speciall or curious court to any one, but generally shed a dutiful regard towards them all, and shewed himselfe in sporte so pleasant, in talke so witty, in manners so modest, and in all his conuersation so comely, that though he were not specially loued of any, yet was he generally liked of all, and though he himselfe were not specially vowed to any, yet was he specially viewed of one, whose name was Procris, a proper Gentlewoman, descended of noble parentage. And though at the first her fancy towards him were not great, yet she seemed to receiue more contentation in his company, then in any other Gentleman of ỳ troupe. But as material fire in short time groweth from glowing coales to flashing flames: so the fire of loue in her, in short time grew from fitting fancy to firme affection, & she began to settle so surely in good

will towards him, that she resolued with her selfe, he was the onely man she would be matched too, if she were euer married. And being alone in her lodging, she entred with her selfe into this reasoning.

How vnequally is it prouided, that those which worst may are driuen to holde the Candle: that we which are in body tender, in wit weake, by reason of our youth vnskilfull, and in al things without experience, should be constrained to beare ỳ loathsome burden of loue, whereas riper yéeres, who hath wisdome to wield it, and reason to represse it, are seldome or neuer oppressed with it: God God, what fiery flames, of fancy doe fry within: What desire: What lust: What hope: What trust: What care: What dispaire: What feare: What fury: that for me, which haue alwayes liued free and in pleasure, to be tormented therewith, séemeth litle better then the paugues of death. For as the Colt, the first time he is ridden, snuffeth at the snaffle, and thinketh the byt most bitter vnto him so ỳ yoake of loue séemeth heauy vnto me, because my necke neuer felt the force thereof before, and now am I first taught to drawe my dayes in dolour and greefe. And so much the lesse I like this lotte, by how much the lesse I looked not for it, and so much the more sower it is, by how much the more sodaine it is. For as the Birde that hops from bough to bough, and vttereth many a pleasant note, not knowing how néere her destruction draweth on, is caught in snare, before she be ware: so, while I spent my time in pleasure, alsoone playing, alsoone purling, now dauncing, now dallying, sometime laughing, but alwayes loytering, and walking, in the wide fields of freedome, and large leas of liberty, I was sodainly, inclosed in the straite bondes of bondage. But I sée, and sigh and sorrow to sée, that there is no cloth so fine, but Mothes will eate it, no yron so hard but rust will fret it, no Wood so sound, but Wormes will putrifie it, no Petall so course, but fire will purifie it, nor no Maide so free, but Loue will bring her into thraldome and bondage. But seeing the Gods haue so appointed it, why should I resist them: seeing the destinies haue decreed it, why would I withstand them: seeing my fortune hath framed it, why should I frowne at it: seeing my fancy is fast fired, why should I alter it: seeing my bargaine is good, why should I repent it: seeing I lose nothing by

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it, why should I complaine of it: seeing my choyce is right worthy, why should I mislike it: seeing Cephalus is my Saint, why should I not honour him: seeing hee is my ioy, why should I not enioy him: seeing I am his, why should he not be mine: yes Cephalus is mine, and Cephalus shall be mine, or else I protest by the Heauens that neuer any man shall be mine.

Euer after this she obserued all opportunities to giue him intelligence, as modestly as she might, of her good will towards him. And as it happened a company of Gentlewomen to sit talking together, they entred into commendation of the Historyes which before had beene tolde them, some commending this Gentlemans stories, some that, according as their fancie forced them: but Procris seemed to preferre the historyes of Cephalus, both for that (saith she) his discourses differ from the rest, and besides that, me thinkes the man amendeth the matter much. Cephalus, though out of sight, yet not out of hearing, replied in this sort. And surely (Gentlewoman) that man thinketh himselfe much mended by your commendation, and assure your selfe, you shall readily commaund, as you courteously commend him.

The Gentlewoman blushing hereat, said she thought he had not beene so neere, but touching your answere (saith she) I haue not so good cause to commaund you as to commend you: for as I thinke you well worthy of the one, so I thinke my selfe far unworthy of the other: but be bolde of this, if at any time I commaund you, it shall be to your commoditie. I cannot (saith he) but count your commaundement a commoditie, onely in that you shall thinke me worthy to do you seruice: neither will I wish any longer to liue, then I may be able, or at least willing, to doe you due and dutifull seruice. If sir (saith she softly vnto him) it were in my power to put you to such seruice as I thought you worthy of, you should not continue in the condition of a seruant long, but your estate should be altred, and you should commaund another while, and I would obey. It shall be (good Mistresse saith he) in your power to dispose of mee at your pleasure, for I wholly commit my selfe to your courtesie, thinking my state more free to serue vnder you, then to reigne ouer any other whatsoeuer: and I should count my selfe most happy, if I might eyther by seruice, dutie, or loue, counteruaile your continuall god-

nesse towards me. Upon this the company brake off, and therwith their talke. But Cephalus, seeing her good will so great towards him began as fast to frame his fancy towards her, so that loue remained mutuall betweene them. Which her father perceiuing, and not liking very well of the match, for that he thought his daughter not old enough for a husband, Cephalus rich enough for such a wife, to breake the bond of this amity went this way to worke. He wrought so with the Duke of Venice, that this Cephalus was sent post in ambassage to the Turke, hoping in his absence to alter his daughters affection. Which iourney, as it was nothing ioyfull to Cephalus, so was it so painefull to Procris, that it had almost procured her death. For being so warily watcht by her waspish parents that she could neither see him, nor speake with him before his departure, she got to her chamber window, and there heauily beheld the Ship wherein he was sorowfully sailing away: yea she bent her eyes with such force to behold it, that she saw the ship farther by a mile, then any else could possibly ken it. But when it was cleane out of her sight she sayd: Now farewell my sweet Cephalus, farewell my ioy, farewell my life: ah if I might haue but giuen thee a carefull kisse, and a fainting fare wel before thy departure, I should haue bin the better able to abide thy abode from me, and perchance thou wouldest the better haue minded me in thy absence, but now I know thy will will wauer with the winds, thy faith will flote with the flodes, and thy poore Procris shall be put cleane out of thy remembrance. Ah, why accuse I thee of inconstancy? No, I know the Seas will first be dry, before thy faith from me shall flie. But alas, what shall constancy preuaile: if thy life doe faile? Me thinkes I see the hoysling waues like a huge army to assayle thy sides of thy Ship, me thinkes I see the prouling Pirates which pursue thee, me thinkes I heare the roaring Cannons in mine eare which are shot to fetch thee, me thinks I see the ragged rocks which stand ready to reaue thy Ship in sunder, me thinkes I see the wilde Beasts which rauenously runne wide open mouthes to deuour thee, me thinkes I see the theeues which rudely rush out of the woods to rob thee, me thinkes I heare the trothlesse Turkes enter into conspiracy to kill thee, me thinkes I feele the furious force of their wicked weapons pitiously to spoyle thee. These sighes and thoughts,

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depriued her both of ſeeing and thinking, for ſhe fell herewith downe dead to the ground: and when her wayting-woman could not by any meanes reuiue her, ſhe cried out for her mother to come helpe: who being come, and hauing aſſayed all the meanes ſhe could for her daughters recouery, and ſeeing no ſigne of life in her, ſhe fell to outragious outcries, ſaying, O vniuſt gods, why are you the authors of ſuch vnnaturall and vntimely death? O furious fiend, not God of loue, why doeſt thou thus diuelliſhly deale with my daughter? O ten times curſed be the time that euer Cephalus ſet foote in this Court. At the name of Cephalus the maide began to open her eyes, which before death had dazeled, which her mother perceiuing, ſayd: Behold daughter, thy Cephalus is ſafely returned, and come to ſee thee. Wherewith ſhe ſtart from the bed whereon they had layde her, and ſtaring wildly about the Chamber, when ſhe could not ſee him, ſhee ſunke downe againe. Now her parents perceiuing what poſſeſſion loue had taken in her, thought it labour loſt to endeuour to alter her determination, but made her faithfull promiſe ſhe ſhould haue their furtherance and conſent to haue her Cephalus to huſband at his returne, wherewith ſhe was at length made ſtrong to endure the annoy of his abſence. It were tedious to tell the praiers, the proceſſions, the pilgimages, the Sacrifices, the vowes ſhe made for his ſafe returne: let this ſuffice to declare her rare good will towards him, that hearing of his happie comming towards the Court, ſhe feared leaſt his ſodaine ſight would bring her ſuch exceſſiue delight, that her ſenſes ſhould not be able to ſuppreſſe it, and therefore got her into the higheſt place of the houſe, and beheld him comming a farre of, and ſo by little and little was partaker of his preſence, and yet at the meeting, ſhe was more free of her teares, then of her tongue, for her greeting was onely weeping, word ſhe could ſay none.

Cephalus inflamed with this her vnfaigned loue, made all the friends he could to haſten the mariage betweene them. But the old ſaying is, haſt maketh waſt, and bargaines made in ſpeed, are commonly repented at leaſure. For maried they were, to both their inexplicable ioy, which ſhortly after turned to both their vnſpeakable annoy. For the increaſe is ſmall of ſeed too timely ſowne, the whelps are euer blind that dogs in haſt do get, the fruits full ſoone do rot,

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which gathered are too soone, the fault is neuer sweete, vnlesse the fire be soft, and he that leapeth before he loke, may hap to leape into the brooke. My meaning is this, that Cephalus his choice must neuer be sodeine, who would so rashly and vnaduisedly enter into so intricate an estate as wedlock is. The Philosophers willeth vs to eate a bushell of salt with a man, before we enter into strict familiarity with him: but I thinke a whole quarter little enough to eate with her, with whom we enter into such a bond that only death must dissolue. Which rule if Cephalus had obserued, he had preserued himselfe from most irkesome inconueniences. But he at al aduentures ventred vpon one, of whom he had no triall, but of a little trifling loue. I like but little of those marriages, which are made in respect of riches, lesse of those in respect of honours, but least of all, of those in respect of hasty, foolish, and fond affection. For soone hot, soone cold, nothing violent, is permanent, the cause taken away, the effect banisheth, and when beauty once fadeth (whereof this light loue for the most part ariseth) good will straight fayleth. Well, this hot loue she bare him, was onely cause of his hasty and heauy bargaine, for womanlinesse she had none, (her years were too young) vertue she had little (it was not vsed in the Court) modesty she had not much (it belongeth not to louers) good gouernment and stayed wit she wanted (it is incident to fewe women) to be short, his choise was rather grounded vpon her goodlines, then her godlinesse, rather vpon her beauty, then vertue, rather vpon her affection then discretion. But such as he sowed, he reapt, such as he sought he found, such as he bought he had, to wit, a witlesse Mench to his Wife. Therefore I would with my friends, euer to sow that which is sound, to seeke that which is sure, to buy that which is pure. I meane, I would haue them in the choise of such choice ware, chiefly to respect good conditions and vertue, that is the onely seed which will yeeld good increase, that is the onely thing worthy to be sought, that is the onely thing which cannot be too dearely bought. And whosoeuer he be, that in any other respect whatsoeuer, entereth into the holy estate of matrimony, let him looke for no better a penisworth then Cephalus had, which was a loathsome life, and a desolate death. For within a yeare or two after they had been married, his fancie was in a manner fully fed, and his disordinate desire of her began to decay, so that

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he began plainly to ſee, and rightly to iudge of her nature and diſpoſition, which at firſt the partiality of his loue, or rather outrage of his luſt, would not permit him to perceiue. And ſeeing her retchleſſe regards and light lookes, which ſhe now vſed towards all men, remembring therewithall how lightly he himſelfe won her, he began greatly to doubt of her honeſt dealing towards him: and hauing occaſion of a far iourney, and long abſence from her, he wrought this practiſe to trie her trueth. He told her, his abode from her muſt of neceſſity be forty weekes: but at the halfe years end, by that time his hayre was wildly growne, he apparrelled himſelfe altogether contrary to wonted guiſe, and by reaſon of his hayre ſo diſguiſed himſelfe, that he was not knowne of any: which done, his neceſſary affaires diſpatched, he returned into his own Country, and came to his owon houſe in maner of a ſtranger which trauailed the Country where he found his wife in more ſober ſort then he loked for, and receiued ſuch courteous entertainement, as was conuenient for a Gueſt. Hauing ſoiourned there a day or two, at conuenient time, he attempted her chaſtity in this ſort.

If (faire Gentlewoman) no acquaintance might iuſtly craue any credit, or little merits great méd, I would report vnto you ỹ cauſe of my repaire, ỹ craue at your hands the cure of my care: but ſeeing there is no likelyhood that either my words ſhall be beléeued, or my woe releeued, I thinke better with paine to conceale my ſorrow, then in vaine to reueale my ſuite. The gentlewoman ſomewhat tickled with theſe trifling words, was rather deſirous to haue him manifeſt the miſtery of his meaning, then willing he ſhould deſiſt from his purpoſe, and therefore gaue him this anſwer.

I am (Sir) of opinion, that credit may come diuers waies beſides acquaintance, and my ſelfe haue knowne much good done to many without deſart: and therefore if your words be true, and your deſire due, doubt not, but you ſhall be both credited, and cured.

For the trueneſſe of my words (ſaith he) I appeale to the heauens for witneſſe, for the dueneſſe of my deſire I appeale to your courteſie for iudgement, the words I haue to vtter are theſe.

There chanced not long ſince to trauell through the Country, wherein lyeth my liuing, a knight, named Cephalus: and though the report of the porte and houſe which I maintaine be not great, yet it

is such, that it sendeth me many guests in the yeare: it pleased this Cephalus to soiourne the space of three or foure dayes with me, and in way of talke, to passe away ye time, he made relation at large vnto me of his country, of his condition and state, of his speciall place of abode and dwelling, of his lands and liuing, and such like. I demaunded of him whether he were married, saying: All those things before rehearsed, were not sufficient to the attaining of a happy life without a beautifull, faire, and louing wife. With that he fetcht a deepe sigh, saying: I haue (Sir) I would you knew, a wife, whose beauty resembleth the brightnes of the Sun, whose face doth disgrace all Ladies in Venice, yea Venus her selfe, whose loue was so exceeding great towards me, that before I was maried vnto her, hauing occasion to go in Ambassage to the Turke, she almost died at my departure, and neuer was rightly reuiued til my returne, God God, said I, how can you be so long absent from so louing a wife? How can any meate doe you good, which she giueth you not? how can you sleepe out of her armes? It is not lawfull (saith he) for euery man to do as he would, I must do as my businesse bindeth me to do. Besides that, euery man is not of like mind in like maters. Lastly, it is one thing to haue bin happy, it is another thing to be happy. For your businesse (said I) it seemeth not to be great, by the good company, which I thanke you, you haue kept me these foure dayes: For your mind, I know no man that would willingly be out of the company of such a wife: For your present happinesse, indeed it may be your Wife is dead, or ye her loue is translated from you to some other. No (saith he) she liueth, and I thinke loueth me: but what good doth gold to him that careth not for it? And can you (said I) not care for such a golden Girle? Then may I say, you haue a Wife more faire then fortunate, & she a husband more fortunate then faithfull. Alas (saith he) with teares in his eyes, it is my great care that I do so litle care, but no more hereof I beseech you. But my blood being inflamed with the commendation which he gaue to your beauty, & pitying your case to haue so carelesse a husband ouer you, I lay very importunately vpon him to impart the whole matter vnto me, and with much a doe I wrung these words from him. Sir (saith he) I shall desire you to impute my doings not to my fault, but to my fates, and to thinke that what so euer is done ill, is done against

my will. It is so, that I remained married with my Wife the terme of two whole yeares, what time I did not onely make of her, but I made a goddesse of her, and rather doltishly doted on her, then duely loued her: Now whether it were the punishment of the gods for my fond Idolatry committed vpon her, or whether they thought her to good for me, or whether the destinies had otherwise decreed it, or whether loue be lost when fancy is once fully fed, or whether my nature be to like nothing long, I know not, but at the two yeres end I began sodainly in my heart to hate her as deadly, as before I loued her dearely: yea her very sight was lothsome vnto me, that I could not by any meane indure it. And because her friends are of great countenance, and I had no crime to charge her withall, I durst not seeke deuorcement, but priuily parted from her, pretending vrgent affaires which constrained me thereto. Hereafter I meane to bestow my selfe in the warres vnder the Emperour, not minding to returne while she liueth. And for my maintenance there, I haue taken order secretly with my friends, to conueigh vnto me yearely the reuenues of my land. Thus hauing your secresie herein, I haue reuealed vnto you my carefull case. The strangenesse of this tale made me stand a while in a maze, at length I greatly began to blame his disloyalty, to conceaue without cause so great disliking, where there was so great cause of good liking. But Gentlewoman, to confesse the trueth vnto you, my loue this time was so great towards you, that I neuer perswaded him to returne vnto you, meaning my selfe to take that payne, and knowing him better lost then found, being no better vnto you. Shortly after this he departed from me towards the Emperours Court, and I tooke my iourney hither as you see. And this is the tale I had to tell you.

Procris hauing heard this forged tale, with diuers alterations and sundry imaginations with her selfe, sometime fearing it was true, for that he rightly hit diuers points which had passed between her husband and her, sometime thinking it false, for that she had firme confidence in her husbands faith and loyalty towards her, alloone casting one likelyhood one way, alloone another, another way: at length fully resoluing with her selfe that his words were vtterly vntrue, she replyed vnto them in this sort.

God God, I see there is no will so course, but it will take some colour; no matter so unlikely, which with words may not be made probable, nor nothing so false which dissembling men will not faigne and forge. Shall it sinke into my head that Cephalus will forsake me, who did forsake all my friends, to take him? Is it likely he will leaue countrey, kinsfolk, friends, lands, liuing, and (which is most of all) a most louing wife, no cause constreining him thereto? But what vse I reasons to refell that which one without eyes may see is but some coyned deuice to dozen me? So sir knight, you must vse some other practise to effect your purpose, this is too broad to be beleeued, this colour is so course, that euery man may see it, and it is so plaine, that it will take no other colour to cloud it, the thred of your hay is so byg, that the Gunnies see it before they come at it, your bowke is so long, that the bayte cannot hide it: and your deuice is too far fetcht, to bring your purpose nere to an end.

Gentlewoman (saith Cephalus) I see it is some mens fortune not to be beleeued when they speake truely, & others to be well thought of when they deale falsely, which you haue verified in your husband and me, who doubt of my words which are true, and not of his deeds which are false. And this I thought at ỹ first, which made me doubt to disclose this matter vnto you: for I know it commonly to be so, that trauellers words are not much trusted, neither great matters soone beleeued. But when the time of your husbands returne is expired, and he not come, then will you say, that Sir Sulahpee (for so turning his name he termed himselfe) told you true. For my part, notwithstanding the great good will I beare you, would not suffer me to conceale this matter from you, that you might prouide for your selfe: yet I am very well content you should giue no credit to my words, for I would not you should beleeue any thing which might greeue you any way, and I would wish you to thinke well, till you see otherwise: for euery euil bringeth greefe inough with it when it commeth, though the feare before procure none. Therefore I craue no credit for my words: my desire is, that you will beleeue that which you see, which is, ỹ for your sake I haue trauelled with great perill and paine out of mine owne country hither to your house, that vpon the report of your beauty I was so surprised therewith, that I thought euery houre a yeare till I had seene you, that

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hauing ſéene you, I haue reſolued with my ſelfe to liue and die in your ſeruice and ſight. Now if in conſideration hereof it ſhall pleaſe you to graunt me ſuch grace, as my god will deſerueth, you ſhall find me ſo thankfull and gratefull for the ſame, that no future fortune ſhall force me to forget the preſent benefit which you ſhall beſtow vpon me: and if it chaunce that your huſband returne, you ſhall be ſure alway to enioy me as your faithfull friend, and if he neuer come againe, you ſhall haue me, if you pleaſe, for your louing Spouſe for euer. Yea marry (ſaith Procris) from hence came theſe teares, hereof proceeded your former fetch, this is it which hath ſeparated my huſband from me, which hath ſent him to the Warres, which will cauſe him neuer to returne: a fine ſetch forſooth, and cunningly contriued. Did that report which blazed my beauty (which God knoweth is none) blemiſh my name (which I would you knew is good) in ſuch ſort, that you conceiued hope to win me to your wicked will? Were you ſo vaine to aſſure your ſelfe ſo ſurely of my vanity, that onely thereupon you would vndertake ſo great a iourney? No, you are conuerſant with no Creſſed, you haue no Helen in hand, we women will now learne to beware of ſuch guileful gueſts. No, if you were as cunning as Ioue, that you could conuert your ſelfe into the likeneſſe of mine owne huſband (as Ioue came to Alcmena in the likeneſſe of her huſband Amphetrion) I doubt how I ſhould receiue you, till the preſcribed time of my huſbands comming were come: much leſſe ſhall your forged tales or importunities conſtraine me to receiue you into that credite, and admit you into that place, which is, and ſhall be onely proper to my huſband. And this aſſure you I pray you let ſuffice you, otherwiſe you may leaue my houſe when ye will. Cephalus liked this geare reaſonable well, and perſuaded himſelfe, that though he had a wanton Wife, yet he had no wicked Wife. But knowing it the faſhion of Women at firſt to reſiſt, & that what angry face ſoeuer they ſet on the matter, yet it doth them good to be courted with offers of curtiſie, he meant to proue her once againe, and went more effectually to worke, to wit, from craft to coyne, from guiles to gifts, from prayers to preſents. For hauing receiued great ſtore of golde and Iewels for certaine Land, which he ſold there whither he trauelled (the onely cauſe inuied of his trauaile) he preſented it all vnto her, ſaying he had ſold

al that he had in his own Country, minding to make his continual abode with her, and if she meant so rigorously to reiect his good will, he willed her to take that in token thereof, and for himselfe, he would procure himselfe some desperate death, or other, to auoyd that death which her beauty and cruelty a thousand times a day draue him to.

The Gentiswoman hearing those desperate words, and seeyng that rich sight, moued somewhat with pitty, but more with pention, began to yeeld to his desire, and with Danae to hold vp her lap to receiue the golden shewre. O god gold, what canst thou not do? But O diuill woman, that will do more for gold then for good will. O Gentiswomen what shame is it to sel vilely, that which God hath giuen freely, and to make a gaine of that, which is more grateful to women then men, as Tiresias gaue iudgement. Hereof came that odious name whore, which in Latine is Meretrix a merendo of deseruing or getting: a thing so vnnaturall, that very beasts abhor it: so vnreasonable, as if one should be hired to do ones selfe good: so dishonest, that the common stewes thereof first tooke their beginning. But to returne to our story. Cephalus seeing the lewdnesse of his wife, bewraied himselfe vnto her who he was: wherupon she was surprised with such shame, and he with such sorrow, that they could not long time speake each to other: at length she fell downe vpon her knees, humbly craning his pardon. Cephalus knowing women to be so weake to withstand the might of money, and thinking that her very nature violently drew her to him, whom being her husband though to her vnknown she loued intierly, he thought best for his own quiet, and to auoyd infamy, to put vp this presumption of euil in his wife patiently, and to pardon her offence: and so they liued quietly together a while. But within short time, shee partly for want of gouernement, and partly thinking her husband would reuenge the wrong which she would haue done to him, fell into such a furious iealosie ouer him, that it wrought her own destruction, & his desolation. For this monstrous mischefe was so meruellously crept into her heart, that she began to haue a very careful & curious eye to the conuersation of her husband, and with her selfe sinisterly to examine all his words and works towards her. For if he vsed her very familiarly, she supposed that he flattered her, and did it but to

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colour is falshod towards her: if he loked solemnely on her she feared the alteration of his affections, & the alienation of his good will from her, and that he rowed in some other streame: if he vsed any company and frequented any mans house, she thought by and by that there dwelt the Saint whom he serued: if he liued solitarily, and auoyded company, she iudged forthwith ỳ he was in loue some where: if he bidde any of his neighbours to his house, why, they were his goddesses: if he inuited none, she thought he durst not, least she should spie some priuy trickes betweene them: if he came home merrily, he had sped of his purpose: if sadly, he had receiued some repulse: if he talked pleasantly, his Mistresse had set him on his merry pins: if he said nothing, she remembred it was one of the properties of loue to be silent: If he laughed it was to thinke of his loue: if he sighed, it was because he was not with her: if he kist her, it was to procure appetite against he came to his mistres: if he kist her not, he cared not for her: if he atchiueth any valiant enterprise at armes, it was done for his mistresse sake: if not, he was become a carpet knight: if he fell out with any, it was some open enemy to his priuy friend: if he were friends with all men he durst displease none, least they should detect his doings to her: if he went curiously in apparrell, it was to please his mistresse: if negligently, he liued in absence: if he ware his haire long, he mourned because he could not be admitted: if short, he was receiued into fauour: if he bought her any apparrell, or any other prity trifling trickes, it was to please her, and a bable for the foole to play with: if he bought her nothing, he had inough to doe to mainetaine other in brauery: if he entertained any seruant, he was of his mistresse preferment: if he put any away, he had some way offended her: if he commended any man, he was out of question his bande: if he praised any woman, she was no doubt his whore: and so of other his thoughts, wordes, and dedes, she made this suspitious suppose, and iealous interpretation. And as the Spider out of most sweet flowers sucketh poyson: so she out of most louing and friendly dedes towards her, picked occasions to quarrell, and conceyued causes of hate. And so long she continued in these carefull conjectures, that not onely her body was brought low, by reason that her appetite to meat failed her, but also she was disquieted

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in minde, that she was in a manner beside her selfe: wherevpon in great pensiuenesse of heart, she fell to pronyning to her selfe in this sort.

My poore soule, wilt thou thus wilfully worke thine owne wracke and ruine: if thy husband commit treason against thee, wilt thou commit murder vpon thy selfe: if he consume himselfe away with sighes, wilt thou therm consume away thy selfe with cares: wilt thou increase his mischiefe with thine owne miserie: if he be so wickedly bent, it is not my care can cure him: for that which is bred in the bone, will not out of the flesh. If he be disposed to deale falsly with me, it is not my wary watching which will ward him from it: for Ioue deceiued Argus with his fiue hundred eyes. If he should be forbidden to leaue it, he will vse it the more: for our nature is to run vpon that which is forbidden vs: vices the more prohibited, the more prouoked, and a wild Colte, the harder he is rained, the hotter he is. If I should take him tardie in it, it would but increase his incontinent impudency: for being once knowne to haue transgressed the lawfull limittes of loue and honestie, he would euer after be careles of his good name, which he knew he could neuer recouer againe. And why should I seeke to take him in it? should I seeke to know that, which I ought to seeke not so much as to thinke on: was euer wight so bewitched to run headlong vpon her owne ruine? So long as I know it not, it hurteth me not, but if I once certainely know it, God knoweth how sodainely it would abridge my daies. And yet why should I take it so grieuously? am I the first that haue ben so serued? Hath not Ioue her selfe sustained the like iniury? What I reason with my selfe as if my husband were manifestly conuicted of this crime, who perchance, good Gentlemen, be as innocent in thought, as I wrongfully thinke him to be: nocent in deede for to consider aduisedly of the matter, there is not so much as any likelyhood to leade me to any such opinion of him, he vseth me honestly, he maintaineth me honorably, he loueth me better then my seruice deserueth. No, it is mine owne vnworthinesse that maketh me thinke I am not worthy the proper possession of so proper a Gentleman: it is mine owne lustfull desire that maketh me afraide to loose any thing: it is mine owne weakenesse, that maketh me so suspitious of wrong: it is mine owne incontinency,

tinency, which maketh me iudge him by my selfe. Well, the vice of my prejudicall doings towards him is almost paide, and if yet be a punishment, then haue I endured a most painfull punishment: but let this deare bought wit do me some good, let me now at length learne to be wise, and not to thinke of euils before they come, not to feare them before I haue cause, not to doubt of them in whom is no doubting, nor to mistrust them in whom is no treason, and faithfully to loue him, that vnfainedly loueth me. After this she endeuored to do such fond toyes forth of her head, and for a while she liued louingly and quietly with her husband, but sodainly, by reason of one looke which he cast vpon one of his neighbours, she fell into her old vaine of iealousie againe. And as second falling into sickenesse is euer most dangerous, so now her folly was growne to such fury, and her disease so incurable, that she could not conceale it any longer, but flatly told her husband to his teeth, y she thought he did misuse her. Cephalus knowing his owne innocency, and seeing her imbecility, gently prayed her not to conceiue any such euill opinion of him, saying: If neither regard of God, neither respect of men, neither reuerence of the reuerent state of marriage, could feare me frō such filthinesse, yet assure your self, the loyall loue I beare you, would let me from such lasciuiousnesse. For beleeue me, your person pleaseth me so well, that I thinke my selfe sweetely satisfied therewith. Yea if Venus her selfe should chaunge vnto my choice, I am perswaded I should not prefer her before you. For as her beauty would inticingly draw me to her, so my dutie would necessarily ioine me to you. Therefore (good Wife) trouble not your selfe with such toyes, which will but breed your owne vnrest, and my disquiet, your torment and my trouble, yea and in time perchance both our vntimely deaths. Let Deianyra be a president for you, who suspecting her husband Hercules of spouse-breach, sent him a shirt dyed with the bloud of the Centaure Nessus, who told her that shirt had vertue to reuiue loue almost mortified: but Hercules had no sooner put it on, but it stuck fast to his flesh, and fryed him to death, as if it had bene a fury of hell: which when shee knew, with her owne hands shee wrought her owne destruction. See the vnworthy end which that monster iealousie brought this worthy couple to, and feare (sweete wife) that it bring not vs to the like bane. These words could worke

no effect to her, but rather increased her suspition, perswading her selfe, that as in faire painted pots poyson is oft put, and in goodly sumptuous Sepulchres rotten bones are rife, euen so fairest wordes are euer fullest of falshood. Yea the more courteous he shewed himselfe, the more culpable she thought him to be. Which Cephalus seeing, because he would take away all causes of suspicion, abandoned all good company, and spent his time solitarily, hunting in the woods, and seeking the spoile of spoiling sauage beasts. But this hellhound Iealousie did so haunt and hunt her, that she could in no place be in rest, but made her plod from her pallace to the woods, to watch whether he there hunted a chaste chase, or not. And one day as she dogged him wher he was layd downe to rest amongst ỹ grim leanes, she heard him utter these wordes, Come gentle Ayre, and refresh my wearied spirits: wt such like wordes of dalliance, which he (being hot) spake to the gale of wind which pleasantly blew vpon him. But she thought he had spoken to some woman with him, wherevpon she furiously fell to the ground, tearing her hayre, and scratching her face: and though her griefe would not giue her leaue to speake, yet to her selfe she thought this: and can the Traitor thus treacherously deale with me? Is the fayth which I sustained only for his absence before I was married to him, or any way owed him any thing, should cost me my life? and now shall his presence procure my death? Did I powre out penitent prayers for his safe return from the Turkes? and doth his returne, returne my good will with such slipsight? O would to God the Turkes had torne him in peeces, that he had neuer come home to martir me in this manner. But Minos neur pray vpon Minotes: his fraud was nothing inferiour to their falshood, and therefore it had bin in vaine for him to haue halted before a Cripple: but me, being but a simple sheepe, for him some this subtile fore could deceiue. Is this the fruite of my fernent loue? Is this the felicity I expected in marriage? had I knowne this, I would neuer haue knowne what the subtill fere of men had meant. I would rather, as they say, haue led Apes in hell after my death, then haue felt al ỹ torments of Hel in my life. But had I wist, is euer had at the worst: they that cast not of feares before they come, cannot cast them off when they do come. It is too late to cast Anchor, when the ship is shaken to peeces against the Rockes:

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it bootelesse not to send for a Phisition, when the sick party is already departed. Well, I will yet go see the cursed cause of my careful calamity, that I may mittigate some part of my matirdome, by scratching her incontinent eyes out of her whorish head: and thereupon rowsed her self out of the shrub wherein she was shrowded. Cephalus hearing somewhat rush in the bush, thought it had bin some wild beast, and toke his dart and stroke the tame sole to the heart. But comming to the place, and seeing what he had done, he fell downe in a swoune vpon her: but with her striuing vnder him with ẏ panges of death, he was reduced to life, and said: Alas my Procris by my selfe is slaine. Which she (not yet dead) hearing, said, Alas your Ayre hath brought me to this end. With that he vnderstood how the matter went, and said, Alas (sweet Wife) I vsed those words to the winde. Why then (saith she) not you, but that winde gaue me this wound. And so ioyning her lips to his, she yelded vp her breath into his mouth, and dyed. And he, with care consumed, tarried not long behind her, to bewaile eyther his owne dede, or her death.

Now Gentlewomen, let this casuall end of this Gentlewoman be a Caueat to kepe you from such wary watching of your Husbands, it is but a meane to make them fall to folly the rather, as the thoughtful care of the rich man causeth the theefe the sooner to seeke spoile of him. But if you will know the chiefe way to keepe your Husbands continent, is to keepe your selues continent: for when they shall see you, which are the weaker vessells, strong in vertue & chastity, they will be ashamed to be found faint in faith & loyaltie: when they shall see you constant in god will towards them, they will feare to be found sickle in faith towards you: when they shall see you loue them faithfully, you shal be sure to haue them loue you feruently. But if you shal once shake off the shacle of shame, & giue your selues ouer to choise of change: then assuredly make account, your husbands will eschew your companies, loath your lips, abandon your beds, and frequent the familiarity of they care not who, if not of you.

Minos and Pasiphæ.

Minos King of Creete, enjoying the beauty of Pasiphæ, admiring God [illegible] in this Queene, whom Ver ecundus a young Gentleman also of the Court, [illegible] solicited to lewdnes, for feare of the King displeasure, esteemed [illegible] sight. Minos entereth into such rage of jealousie over his wife, [illegible] in his absence he setteth spies over her, to bewray her doings. Pasiphae [illegible] unnaturally amorous of a Bull, by means of the Carpenter Dedalus, bringeth forth a monstrous childe, in parte resembling [illegible] the Syre, and in part the Mother.

Of all the ordinary accidents incident to the life of man, there is none of more moment to our prosperity, or misery, then mariage: which estate if we advisedly enter into, it maketh us in happines equall to Angels: but if we rashly run into it, it plungeth us in the paynes of the furies of hel. And amongst al the inconveniences which are to be foreseene in this bargaine, there is none more dangerous then inequality of estates betweene the parties: For, what agreement of affections can there be, when the one shall be of a meane minde, the other haughty: the one lowly, the other lofty: how can there be one heart in two bodies, when the one willeth one thing, the other willeth another? When the one is disposed one way, the other inclined another way, according to the secret instinct of their proper fantasies? For in the league of nothing may be altered that nobility hath given, nature hath taken unto her: thus doth the blood in the bone, or the marrow in the flesh. So by no meanes parentage to be matched to one of primely race. I thinke it is good in much, as betweene Lions and Lambes, and wolves and sheepe together as Dogs and Cats, and as the saying is, the Pullein never loved the Wesell: Wolves, and ewes did not well together in one yoake: Cockes unequally matcht, make no good battaile in the pit: meates of contrary qualities, digest not well in the stomacke: and couples of contrary callings, agree not well together in the bond of blessed matrimony: as the history I will tell you shall shew.

In the Country of Creete reigned one Minos, a King and Mo-

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uarch of great might, to subdue the blind goddesse Fortune, assigned a wife of fayre mans measure, such as were meete for the quietnesse of his mightinesse. For there chaunced to be in his Court attendant upon a Noble woman, a proper peece, named Pasiphæ, who by birth was but the daughter of a knight, but by beauty seemed to be a heauenly wight. On her cheekes the Lilly and the Rose did striue for interchange of hew: her bonie comly crulled glittered like Gold: her pearcing eyes, twinckled like Starres: her Alabaster teeth, stood as a ranke of precious pearles: her ruddy lips, were soft and sweet: her hands, fine and white: yea all her parts so perfectly proportioned, that Nature sought to win great commendation in rauishing so cunningly so curious a Tarkas. But as a rusty Rapier is no trusty Rampier to defend a man, though the Scabbard be of fine Velues: so a woman with foule conditions, is coursly to be accounted of, though her face be fayre, and body beautifull. But destinies so ordayne, that this King by chaunce cast a glaunce vpon this gorgious goddesse, and at the first view was so vanquished by vanity, that he thought his life no longer pleasant vnto him then he was in her sight, and failed not daily familiarly to frequent the mistres company, for the maides cause. And hauing attempted her chastity, by shewing her his great good will, by bestowing on her gifts, by large promises of preferment, and many other meanes, and neuertheles saying of his purpose, in pensiue perplexity, fell to parle with himselfe, to this purpose.

I haue heard (quoth he) that a Princes life to be voyde of strife, and that they had alwayes passed their time in pleasure without paine: but now I see we are subiect to fortune, so soone as the meanest subiect we haue. Like wise before this I was of opinion, that number of friends, abounding in wealth, abiding in health, and such like things which pertaine to the body, were sufficient to attaine to the happy life in this life: but now I see, that the minde which maketh merth, and forceth griefe, yea the contented minde is the only riches, the only quietnesse, the onely happinesse. Good God, how vnsauery seeme those sweet meats vnto me, wherein I was wont to delight: how vnpleasant the sports, wherein I was wont to take pleasure: how cumbersome to the company, which was wont to content me: no game glads me, no daunting delights me, no sporting toyes me,

no plaies pleasse me, no triumphes, no shewes, no hawking, no hunting, no nothing under the skie doth solace me. Now would I know the cause why? I have not a contented mind: the perfect parts of Pasiphæ so diuerslie distract my mind, that onely her sight is sweet, onely her company is comfortable, only her presence is pleasant vnto me. And would I know the cause? why, in her the Fates haue fixed my felicity, in her the heauens haue heaped my happinesse, with her must I liue, & without her must I die. Why, I haue pursued her good will with prayers and with presents, with loue & with liberty, with gifts and with good will, and yet am neuer the nere. And would I know the cause why, I sought not her good will in the way of marriage. Onely marriage is the meane, only wedlock must lock and link vs together. And shall I so much debase the height of my estate, as to match in marriage with so meane a mate? As though many princes haue not as meanely matched themselues, as though the gods themselues haue not maried with earthly creatures. And for my Pasiphæ, though she be inferiour to me in parentage, yet in perfection she is good enough for the Goddes. And for her beauty and wealth, what need I weigh it, who haue the most part of the world vnder my dominion? So, there shal no regard of honor, or respect of riches detaine me from that which doth onely containe the contentment of my minde: and in this minde meant to attempt her in the way of marriage. But running from Charibdis, he rusht vpon Scilla: fleeing from one rock he fell vpon another: thinking to quench the coales of his desire: he fell into hot flames of burning fire, as hereafter you shall heare.

Now in fine as he had opportunity offered him, he made Pasiphæ partaker of his purpose, in these termes. Seeing the onely touchstone to try true and loyall loue from loathsome lust, is marriage, I meane, if you be content to consent thereto, to seale the sincere affection I beare you, with the sacred testimonies and holy rites of matrimony. And as I haue preferred your loue before all worldly respect: so I trust you will returne my loue with such loyalty, that I shall haue cause to count my selfe as well matcht, as if I had maried with the greatest princesse in the world. Pasiphæ hearing these words, was so ravished with ioy, that she could not on the sodaine make the king an answer: but hauing changed colour thrise or thrise,

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from red to white, & from white to red, in token of a minde moued with hope, allayed with feare, & pallioned with pleasure, at length she said vnto him. As (most worthy Prince) I euer thought my selfe far vnworthy of any such honour: so if it please your highnes plainly to here the truth, I euer thought my selfe farr too worthy to yelde to your desire in y way of wickednesse, which was the cause I made so course accoūt of your courtesie heretofore. But seeing it hath pleased you to lodge your loue thus low, & to thinke me worthy the honour of wedlocke with so worthy a wight: assure your selfe, your maiesty shall finde me in loue so loyall, and in obedience so dutifull towards you, that in the one I will supply the part of a louing wife, and in the other satisfie the duty of a diligent handmaide. Neither would I you should thinke, that it is the name of a Quene, or estate of a Prince, that winneth me thus willingly to your will, for I know that name to be vaine, and that estate full of paine: but it is your excelling loue towards me (O noble Prince) that linketh my liking with yours, it is your incomparable courtesie, which forceth me to yelde the forte of my faith and virginity into your hands. For as the Sunne, the higher it doth ascend in the firmament, the more heat it doth extend to the earth: so vertue and courtesie, in the more high & princely person it is placed, the more force it hath to win the willes, and binde the hearts of the people to imbrace it. And as my loue is grounded vpon your vertue, so I trust so to behaue my selfe, that hereafter you shall haue as great liking to my conditions and vertue, as now you haue loue to my colour and beauty: that when yeers shall take away the pleasure of the one, you may take delight and solace in the other. The King was so deepely delighted with this dutifull discourse, that he had not a worde to reply, but satisfying himselfe for the time with a few sweete kisses, presently gaue commaundement to his Officers, to make preparation for the sumptuous celebrating of his marriage, which shortly after was consummated, with such royalty as was requisite in a matter of such Maiesty. So this married couple consumed two or three yeares in the highest degree of happinesse: But the Sunne being at the highest declineth, and the Sea being at full Tyde, ebbeth, a custome continueth not long without a change, neither is happinesse had long without

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he ruines, as by this couple may be seene. For when the kings fancy had hardned fully for the possessory of his wife, began to hauish away and began to love his new married wife rather with reason then with rage: by reason whereof, with indifferency of iudgement he could now note her naughty nature, which at first partiality of love would not permit him to perceiue. For what Gentlewoman soeuer she saw in the court, indued with a vertuous disposition and noble minde she would with the king hinder his preferment by all meanes possible, still aduancing the vilest to type of dignity. If any Gentlewoman were famous for her honesty and chastity, by some suttle slights or other she sought to slaunder them: so that those, in whom the king was only delighted she endeuored with all diligence to molest and fright. Which the king perceiuing, and considering how from late estate, he had brought her to height of honor, though he might more boldly reforme her faults, and began (with seuerity sufficient) and in deed made them mate betweene man and wife) to quench out of her malicious disposition towards those which were of vertuous inclination, and made no curtesie (though without curtesie) to tel her, that she, being ignoble her selfe, could not like of those which were noble. Wel to much familiarity had bred so much contempt in her, that she began impudently to poute, to lowre, to fumble, to chide, to thinke her selfe much iniured by those words, and said plainly she would like of whom she list, she being her rude bringing vp, her want of wit and gouernement, her currish nature, her euil condition, and how fitte she was for the place she was in. Well, the king was faine to make a vertue of necessity, and to take patiently that which he could not take away easily. For she stil persisted in her peruersnes, & hated those chiefly, whom her husband loued specially. And amongst all other, there was one proper young Gentleman, named Verecundus, attendant vpon the king, and in great fauour & credit with him, whom when she could by no meanes bring into displeasure or disliking, she went about to intrap by this traine of treason. She began to cast glances of goodwill towards him and by allaring lookes to wil him in the theft of her beauty. The young Gentleman being made of fine mettal and therefore the apt to receiue the impression of loue, in short time was so frendly to her fancy, & he yelded faith to her fraud, & requited her faigned

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lookes with vnfeigned loue. And as a pleasant grape soone entiseth a simple theefe: so he thought her beauty such a baite, that in his opinion, no young man in the world but would hazard hanging to haue it. And herupon fell to debating the matter with himselfe in this sort.

It is a common opinion amongst men, that he which is once chained in the linkes of loue, is forthwith restrained of his liberty and freedome: but if true liberty be to liue as one list, I cannot but think my selfe to liue in most large and licentious liberty, for that I list not, nor desire to leade any other life, then that which I do: which is in the secret seruice and continuall contemplation of my Princesse Pasiphæ. yea, I thinke euery sorrow sweete, and euery paine pleasure, which my passion proceeding of her beauty procureth me: and I thinke my selfe more then happy, that the heauens think me meet to suffer any martyrdome for her sweet sake. And if I might end my daies in doing her seruice, I should thinke it the one of beginning of ioy, the way to life, and the ready and perfect path whereby to passe to the pleasure of Paradise. Oh that Fortune would minister some occasion whereby I might manifest vnto her the manifold good will I beare her. And if without preiudice to her person it might be done, would to God she were inuolued in some such depth of danger, that nothing but the hazarding of my life could preserue her from perill: then should she see the seruice which I haue sworn to her, then should she see the duty which I haue vowed to owe her, then should she plainely perceiue, that neither the pleasures of the world, neither the solace of friends, neither the sweetnesse of life, neither the sowrenesse of death, should withdraw me from shedding the dearest drop of blood in me, to do her good: And then would she say (if any curtesie be countyned in her) that my loue is most loyall, and my friendship most faithfull: then would she pay (if any gratefulnesse be graffed in her) my danger and perill, with the praise of her person. But alas, how can she pay me with that which is not in her owne power? There is another onely who hath interest therein, she hath already paide her person as a prize to a Prince, and his whole kingdome: so that I plough the barren rockes, and set my plants into the flame of the fire: I fill sieues with water, I worke in vayne, wherein neither by right must crop the corne. But alwaies

we were disposed to be such thing what vpon her husbands right, and for a common commodity would let thy field lye open, which he for his priuate pleasure, contrary to the lawes of Nature, would haue inclosed: yet is it likely she will looke so low, as let so meane a man as my selfe enter common, or grow in so great acquaintance with her. No, Fortune denieth me any such fauor, my good will as yet hath deserued no such guerdon, my desire is far aboue my deserts, my ambition aboue my condition. Why, my birth is better then theirs, why should she then neglect me: But her calling is better then mine, why should she then respect me: My desire proceeds of loue, why should she not then regard it: But alas, it is contrary to law, why should she not then refuse it: I am of noble blood, why should she refuse me? But she hath a noble Prince to her husband, why should she not hate him: Deale I by my selfe were not a villaine, altogether voide of vertue, I would not suffer it so much as enter into my thought to abuse him, who hath alwayes vsed me honorably, who hath sought my preferment by all meanes possible, who from my childhood hath brought me vp like a louing Lord and Maister. Shall I requite his liberality towards me with such disloyalty: shall I deceiue his opinion which he hath conceiued of me, with such detestable villany: shall I returne the trust which he reposeth in me, with such treason: shall I defile my faith towards him, by seeking to defile his bridely bed: But (alas) loue is aboue Lord or lawes, aboue Prince or priuiledge, aboue friend or faith. Where loue leadeth, no matter is made account of, no king cared for, no friend spared, no duty respected, no honesty regarded, but all things done according to the passion which preuaileth ouer vs. And seeing it is not in our power to preuent that passion, for it is either deriued of our owne nature, or deuised from the heauens, there is no reason I should require any power or preiudice of fortune to my selfe, I seeke to be dispenced withall from that which is common to all: and so much the rather I am induced to yeelde to the instinct of loue, and pursue my purpose, for that I perceiue by the wanton lookes of the Queene, that she is determined to entertaine some secret friend, besides the king her husband: I flatter my selfe, her loue countenance towards me imports some liking of loue: she heares me therefore I thinke it wisedome to strike while the iron is hot, and if it be possible,

to ease my heart of the griefe which her beauty hath bred me. And if she be disposed to arme her husband with horned harnesse, as god Ioue the instrument thereof, as some other of meaner calling e countenance. After this he sought all meanes possible to insinuate himselfe into her familiarity, and courted her continually with dutifull service, and secret signes of sincere affection: he so bribed her maids with benefits, and corrupted them with coine, that they made him a god vnto their mistres: she could not looke out at her chamber window, but that she saw him walke solitarily underneath, casting vp countenances which seemed to containe humble praiers for pity and compassion; and throwing vp such sighes as might plainly signifie the sorrow of his thoughts. If she chanced to walke abroade, he would meet her like a ghost, in such ghostly manner, with such a wild countenance, e pined carkas, that it would have moued the stony rocks to ruth. But the Queene seeing him so fast fettered in folly, had that she desired, and now she left her loving lokes towards him, e the more painfully she perceiued him tormented, the more disdainfully she lokt vpon him, and would not by any signes, which he did shew of his affection, seeme to know it, to the intent he should by writing make manifest his meaning vnto her. The young Gentleman, seeing the hope, which at the first he conceiued of her good will, altogether without happe, and in a manner despairing of his purpose, he could take no longer daies with his desire, but that he must know a finall resolution one way or other. And being driuen to carelesse desperateneese, he feared not to commit his life to a telltale piece of paper; and bewrayed his misery to his Mistresse in this manner. Because (most soueraigne Lady) my duety and service heretofore hath bin nothing acceptable vnto you, I haue deuised a new way to worke your contentation, which is, by writing to do you to wit, that since it liketh you not to giue me life, I meane to bestow vpon my selfe a desperate death, the only thing I thinke which may procure you pleasure: and so long as it may delight you, I weigh not how much it spight me: Yea, Loue hath dealt so extreamely with me, that though I would my selfe I cannot keepe my corpes from confusion. For as the fretting Fistula past all cure, runneth in the flesh from place to place, e maketh the sound flesh as rotten as the reft: so the deadly poyson of loue first entred

into my eyes, & after spred into euery part of me, hath now dangerously infected my whole body vnto death. But yet my death will be nothing so grieuous vnto me, as to thinke what a blemish it will be to the brightnes of your beauty, when your tirranny shalbe taken to be the cause thereof, you, and when you shall haue no cloude at all to ouer your crueltie. For if you alledge for your selfe, that you durst not make so deepe a wound in your honour, as to commit your body to any, but to him who by marriage hath merited it: why a louely looke onely would haue satisfied me, yea one glaunce of god will going from your eyes, will more content me, then all the actuall pleasures in the world, receiued of any other woman in the world. But seeing Fortune doth will, and you doe wish my destruction, I am content to obey the decree of the one, & satisfie the desire of the other: beseeching you to take these witlesse wordes for a small fainting fare well, wishing you continuance of beauty, with increase of honour.

Neither yours, neither his owne. Verecundus.

This letter besprinkled with teares, he gaue to one of her Maides of honor to giue her. But true the Prouerbe is, that Fish bred vp in dirty Poles, will tast of mud: one descended of meane race, cannot be endued with vertue fit for Princely place: set a Begger on horsebacke, and he will neuer alight: extoll one of base stocke to degree of dignity, and who is so haughty? Who is so proude? For this crafty eyed Madame, hauing read his letter, though she were right glad thereof, for that thereby she meant to purchase his better fauour with the King: yet she seemed to be in great chafe, calling him traitour, that durst fouly bescire with such lewd letters, with sundry other imputations of reproch: and went presently to the King, and shewed him this letter, who in a great rage sent his guard to apprehend him: but he, hauing intelligence thereof, was faine to flee the Country. Lo the force of fraud, and the end of lawlesse loue, but marke moreouer the reward of her trecherie and tyrannie. Her husband euer after this, was so iealous ouer her, that he would neuer suffer her to be out of his sight, & doting somewhat of her beauty, but doubting more of her honesty, he neuer rode forth any iourney, but that he set many watch & ward ouer her at home: yea this furious feend of hell did so torment him, that he could take

no

no rest day nor night, but his fancy still ran either upon the Gentleman that should have done him that injury, either upon some other that should be like to serve him in like sort. So that the pleasure which her proper person procured him, was drowned in the doubt, least she would not remaine proper unto him, and that she should be as common in possession, as she was proper in personage. Alas (saith he) now my joy is at an end, the clouds of care have quite covered my sunne and light of solace and delight: yea the greater pleasure I take in practising with my Pasiphæ, the greater fears I have that others deepely desire to participate with the pleasure, and the more free she is in such friendship towardes me, the more francke I doubt she will be towards other. Ah would to GOD I had never beene married rather thē to be thus martired as I am. would I had matcht with some such, whose princely nature would have participated onely with Princes, and whose royall blood and birth might have feared the baser sort to presume to practise parts to their purposes. But my chaunce was to chose one, who, if (as the saying is) like best of their likes, is like to like better of any other then of my selfe, for that in nature and condition there is such difference betweene us. But repentance now commeth too late, this only erketh to be foreseene, that unto the great griefe which mine own error procureth me, her abuse adde not infamy & dishonor. And if the heavens have assigned me such heavy fate, as due to my doating desire, yet this at least let me take hold, that with the losse of her owne honour she procure not the losse of my life. And hereupon appointed certaine of his assured friends, to have the custody and keeping of the Gaoler: who seeing her selfe thus disloyally without cause abridged of her liberty, began to curse the time that ever she came to be Queene, wishing she had continued in meaner calling with fruition of liberty, rather then to sit in chayre of dignity with suspition of disloyaltie. What pleasure (saith she) doth my princely state procure me, which make me as a prisoner? who will honour me for Queene, which am suspected for a queane and harlot? How shall I dare to shew my face in the Court, when the King doubteth of my dealing towardes him? My lodges have not beene light, my chastitie hath not beene in question, my glasses have not been so garnish, whereby he should enter into this disliker suspition of me. But Ioue (they say) is light of

bitterly, and to all the gentle & spare loue I had vsed vnto him, whose loue my husbandly eyther to hate me, then to beare me any such hate, taking hereunto him offence, and me of reuolte, which breaketh the bonde of faithfull friendship and entire vnity betweene vs, (as he vniustly layd to my charge) me to hate him, which make th (God) and I vow to heauen aboue, that I with death to dispatch eyther the one of vs or the other. But this, fruitlesse fate I must ascribe onely to mine owne fault and fraude towardes Verecundus, who hath now iust cause to triumph that I my selfe am fallen into the pit I digged for him. Well I must retire to patience perforce, and hang in hope of some god hap to redresse my woe and misery.

But you shall vnderstand (Gentlewomen) this was not all her punishment, nay this was but a trifle in respect of that which after followed, a matter to haynous, filthy, horrible, and detestable, and withall so lamentable, that it is no lesse strange to be told, then hard to be beleeued: So that I thinke my words will rather carry wonder then credit with you. For whether it were Gods plague for the husbands iealousie, or for her lasciuiousness, pride, and subtilty, I know not: but it pleased him to suffer the diuill to deale with her: Who (by her husbands long vnnecessary absence kept from company) her chiefe solace was to walke in a pleasant grone layned to her Palace, where vsed to feed a heard of Beasts, among which as a goodly white Bull, I dare not say she fell in loue with him, but I thought me rather to laughing at my fonde fantasie, then willing to it, but surely so it was. For she was not onely in loue with the bloudy, vncleanely inuenting, & with her own hands hewe downe boughes for him to hunt vpon, but which was more, she in his lasciuious loue with him, for what Cow in all the heard she saw he liked well, she caused to be had from the heard, and killed, (as she pretended,) for sacrifice, but indeed for satisfying her lasciuious minde. And as the beast was opening, she would take the intrailes in her hand, saying, Now go thy way and please my lord if thou canst. And taking delight a while in this patience, at length her lust grew to such outrage, that she felt in her selfe an impossibility to continue her suited life, without the carnall company of the Bull. And notwithstanding she allayed the assistance of Reason, the policy of perswation

Nouthsome, the helpe of hands, and the meane of Dedalus, to mor-
tifie her beastly desire to the Bull: yet nothing would preuaile, yea
being often in minde to make her selfe away, her heart would not
suffer her hands to doe it, not that death feared her, but that before
euen her mind to fulfill the filthy lusts and at length by the helpe of
Dedalus, a cunning Carpenter, she was cunningly conueyed into
a Cow of Wood, that she had her beastly desire. But Gentlewo-
men, because you shall not enter into choleriche conceites against
me, for publishing in your presence a history, which seemeth so much
to sound to the shame of your sex, I meane not to vtter the ripe-
nes of it, but rather will proue it false by the opinion of our Senior,
who writeth, that Pasiphæ in deed played false with one Taurus
(which signifieth a Bull) Secretary to her husband in the house of
Dedalus, and after being deliuered, had two sonnes, the one like
Minos, the other like Taurus, and thereupon the Poets faigned the
fable aforesayd: but whether, being a woman, she vsed the carnall
company of a beast, or whether like a lewd wife she gaue her hus-
band the badge of a beast, her offence was such, that I cánot (though
gladly I would) excuse it. Yet must I needs say, that in my fancy her
husband deserued some blame: For no doubt his suspition without
cause, caused her in such sort to transgresse marriage lawes. For see-
ing her honestie doubted of, and her good name as good as lost, she
thought as good to be naught for somewhat, as to be thought naught
for nothing. And surely the experience is too common, that sus-
pition and slaunder maketh many to be that which they neuer ment
to be. But some are of this foolish opinion, that it is simple and foolish
folly, for a woman to deale truly with him, which dealeth falsely &
cruelly with her: some againe lewdly think, if a woman cannot con-
ceiue by her husband, yt she may lawfully enter into conuersation
with some other: some wickedly weene, that if the husband be not a-
ble to satisfie ye insatiable desire of his wife, she should conuersence,
she may communicate with some other but sure (Gentlewomen)
I am setled in this opinion, that no suspition or iealousie ought to
cause a woman to transgresse the bonds of honestie: that chastity
is the onely Jewell which women ought to be chary of: that wo-
men hauing lost their chastity, are like broken Glasses, which are

good for nothing: that they make Sorcerie of all, if the tables of constancy be once crackt, and the quicksand of Inconstancie slipt: that it is better for them to be Fooles then subtill, to be simple then subtill, to be Dames then Dianas, to be abused then abuse: that it is better for them to be barren then beautie, to be without soule then faith, children then dowries: that concupiscence is only to desire other bodies then husbands, that they which burne in such desire, shall burne in hell fire, that no Adulteresse shall inherit the kingdome of Heaven: that all Women ought to be like the Matrons of Rome, which lived to the Common-wealth but her husbands, like the Wife of Publius Torquatus, who dyed with longing, rather then she should go forth of her Chamber in her husbands absence to see a wild Aegyptian with one eye in his forehead, whom she longed to see: that Women ought to spin with Penelope, to spill with Canna, to kill with Lucrece, to be slandered with Susanna, with Smyrn, and with Helena, to endure any torment, rather then to lose one iot of their chastity and honestie.

Pigmalions friend, and his Image.

Pigmalion, *a Gentleman of* Picmount, *continuing the space of certaine yeares in honest affection, and vertuous love with* Penthea, *wife to* Luciano, *a noble Gentleman of the same Country, is at length by her entised, to requite of a base stranger.* Pigmalion, *abandoning the company of all women, and giving himselfe to the Art of Carving, burneth in love with an Image which himselfe had fashioned: whom, at his earnest suite,* Venus *transformed into a fayre Maide, and he taketh her to wife.*

TO make the reckoning without the Hoste, is the way sooner to be overshot in the shot: to resolve certainly upon uncertainty, is the way never to be in any certainty: to looke for constancy of those that like of inconstancy, as to determine of those things which are not in our power to performe, is nothing else but to be deceived of our expectation, and to be driven to alter our

and detestations, as the Mirror in which you shall behold, shall daily
example both the one and the other so
&In the Country of Cyprus was sometime one Pigmalion, a
Gentleman descended of noble birth, whose diuine perfection of per-
son, and perfectly portrayed forth with the lineaments of learning,
so that it was doubtful whether he were more indebted to Fortune
for his birth, to Nature for his beauty, or to his parents for his learn-
ing. But as beauty, birth, riches, and the rest, must needs give place
to learning, so no doubt but his parents deserued the preheminence
of praise. For the other are but dim starres, where learning giueth
light: And as when the Sunne shineth, the light of the starres are
not scene: so where learning appeareth, al other gifts are nothing to
be accounted of. Besides that, he ioyned his learning, he was indued
with a great dexterity in all things, in so much as nothing came
amisse vnto him which was mete for a Gentleman: in feate of armes
no man more courragious, in exercise of the body none more active,
in game or play none more politicke, amongst the ancient who
more graue: amongst the youthfull, who more merry: so that there
was no time, no person, no place, wherein he aptly applied not him-
selfe. By reason whereof he was acceptable to all good companies,
and well was he that might entertaine him in his house. But most
of all he frequented the house of one Lucinora a noble Gentleman of
the same country: and in continuance of time grew so farre in fa-
miliarity with his wife, that he reposed his onely pleasure in her
presence: Yea he had made such a stealth of his heart, that neither
father nor mother, sister nor brother, nor all the friendes he had in
Countrey besides, could keepe him one weeke together out of her
company. For this faithfull loue he bare her, seemed in a manner to
extinguish all naturall loue towards his allies and kinsfolkes: Who
being (as they were wont) desirous to haue his company at hun-
king, hunting, and such like pastimes, could not by any craving or
importunity obtaine it: but being ignorant of the cause, they thought
it had proceeded of this, that his mind vpon some occasion had
bene alienated from them, which caused them on the contrary some-
what to withdraw their good wills from him. But he forced lit-
tle thereof, he cared not whom he displeased so he might worke
her contentation: She was the starre by whose aspect he did direct

his owne life, she was the onely woman to whom he ought to haue regard, she was the heauen wherein he thought to come, she was the ground to whom he owed his deuotion, that he could frame in his heart to loue no liuing creature whatsoeuer. In so much, that hauing the proffer of many rich marriages: he altogether refused them, as hauing his heart so replenished with the loue of her, that there was no roome for the loue of any other to remayne within him. Now she, on the other side, whose name was Panthea, hauing a courteous courtly wench gaue him such friendly intertainement, and vsed him so well in all respects, that (her husband excepted) she seemed to hold him most deare vnto her of any liuing in the whole world. She neuer made feast, but he must be her Guest: she neuer rode iourney, but he must be her companion, she neuer daunced, but she must direct her: she neuer dyced, but he must be her partner: she in manner did nothing, wherein he did not something. Her husband all this while being fully assured of her vertue, and very well perswaded of the honesty of the Gentleman, suspected no euill betwixt them, but liked very wel of their loue and familarity together, neither in deed had he any cause to the contrary. For Pigmalion knew her to be indued with such constant vertue, that she thought it impossible to allure her to any folly, and besides that, his loue was so exceeding great towardes her, that he would not by any meanes be the cause to make her commit any thing which might make her lesse worthy of loue then she was. And if at any time (as the flesh is frayle) the vehemency of his affection forced him to perswade her to folly, he did it so faintly, that it might plainly be perceiued he was not willing to ouercome. For he deeply doubted, that if by the force of her loue towards him, or his perswasions towards her, she should haue yelded the fort of her faith and chastity into his hands, his loue towards her (with the dame being at the highest) would haue declined & decreased, which would haue bene the greatest griefe to him in the world. So, he liued with such delight in the company of her chastity and vertue, that he was voyde not only of idolatrous lust towardes her, but also towardes all other women whatsoeuer. Yet he receyued more pleasure of her by imagination, then of any other woman by the act of generation. So that betwixte these friends was no

cause

cause of suspition, no cause of feare, no cause of jealousie: but they lived together the space of three foure yeeres in most heavenly Heaven of most happy life. The band of their felicity, saved from the fountaine of most faithfull friendshippe, the building of their living together was raised on the rocke of vertue, so that it is to be thought, no sence of subtilities, or sleights of sickleneſſe could have undermined it. But what perpetuity is to be looked for in mortall pretences? What constancy is to be hoped for in bittes of Crecida kinde? May one gather Grapes of thornes, Sugar of thistles, or constancy of women? May a man sift the whole sexe throughly, he shall find their wordes to be but winde, their faythe forgery, and their deedes dissembling. You must not (Gentle women) take these wordes to proceed from mee, who dare not so much as thinke so much, much leſſe say so much, for that trueth getteth hatred. I meane onely as to tell you the trueth, so he in no wise should not do, which should blame any such blaſt of the most faythfull and constant Feminine kinde. But you must take these speeches to proceed from Pigmalion, who in speake uprightly, had some cause to discommend some in particular, though not to condemne all in generall, as you shall forthwith heare. For it fell so out, that an Ambassadour came out of a strange Country into Piemount, and was appointed to lie at the house of Liciano the time of his aboade in the Country. Now amongſt the company which came with him, there was one young Gentleman, in whom though there were nothing worthy of commendation any way, yet whether it proceeded of the baldnesse of women, who (as Pigmalion thought) doth so soone weary of one sight, or of their wandering (who are constant in nothing) or of their imperfect nature (which tendeth alway to the worſe) I know not, but this Ladie became to conceive a very good opinion of him, and in short time in affection farre to preferre him before her old faythfull friend. Which Pigmalion perceiving, being in her presence, drunke up his sorrow in silence, but having withdrawne himselfe out of their company, into his solitary Chamber, he entred with himselfe into this raging raysing.

O faygned fawning, O counterfet curtesie, O deepe dissembling,

Dispenst withall, O heauen turnd to stone? Now by I perceiue thy friendship perceiued was nothing but flattery, thy songs lyes, thy chastitie a cloake: Nothing vnfained in thee, but the teares of necessity, to serue thy turne to intice of other company. Did I preferre thee before father and friend? and canst thou preferre a stranger before me, whom thou neuer saw'st before? of no countenance, stature, or constancy; but wauering with the winde? Did I beare thee faithfull and entire affection? and canst thou beare so great good will to him, who cares not for thee? who beareth the dead affection to none, in whom is nothing but flitting fantasie, and mere vanity? And canst thou thus prefer lasciuiousnesse before learning, triflings before truth, flatteringnesse before constancie, beauty before vertue, the fruit of all reason, thou refusest not the moniments hereof: then shouldest wit, thou wouldest not loue vs dotingly then farebest faithfully, shouldest no woman, she nor the fairest well women, yea are no matches for vnto thee? therefore be thou determined with him selfe vtterly to abandon him for euer: Vndespite hereof his olde vnkindnesse, he meant to giue further triall of her trifling towards him, and all to take more exact view into the doings and behauiours of the other Gentleman, that if he could finde any thing in him, wherewith he might iustly deserue to be preferred before himself, he might the more plentifully recompence it. Wherevpon he intending his priuie to all as he could, he made repaire againe vnto her house, and there noting her time by her looke, her fancie by her face, and her conceites by her countenance, he easily perceiued to whom she bare her best affection, and how loath her selfe good will

had not from that point of her neither, yet he lyke it so grenously, that she would seeme to beare greater good will towards the other then him, that he fully resolued with himselfe to eschew the company of all other women for her sake, and neuer to suffer the loue of any to sinck agaime so deepely in his heart. And surely (Gentlewomen) this Pigmalion may be a president and proofe to confute the error of those, who thinke there can be no hotte and feruent loue betweene a man and a woman, vnlesse it proceed of some filthy practise betweene them. And if they see any friendly familiarity betweene a young Gentleman & Gentlewoman, they forsooth conceiue an euill opinion of their honest affection. Which error, as it is most grosse, so may it be defaced by sundry reasons. For how is it possible that an ill cause can come to good effect? that some friendship can flow from hauing fancy? that the heauenly content of mind, should proceed of the bestiall coniunction of bodies? Which if it were so, those men (if I may call them men) which daily deale with common women, should be very faithfully and friendly affectioned towards them: but it is so farre off, that as ayre fancy after the fact, they rather loath them, then loue them: both for that a loathsome repentance followeth it; also (as Aristotle saith) men thereby are made lesse perfect: so that I think the vnlawfull coniunctions of bodies, rather a diuision of minde, then otherwise. And true friendship betweene man & woman, or woman & woman, is grounded only on that which is good and honest. Yea, I am perswaded, that the wanton louer himself, is as well satisfied with the countenance, louing lookes, and perfect agreement of his friend, as with the vse of her body: although at times he affectionately earnestly desire, yet I thinke it should much encrease thereby her vnfaigned good will towards him, as for that he respecteth the fulnesse of his felicity therein. So, if then a louer in vertue altogether bowed to vanity, can loue without lust: how much more easily may a faithfull friend haue feruent affection, and yet cold in desire? And as Pigmalion may be a playne president, that a man may loue loyally, and yet not desire lasciuiously: so may Florinda be a fruitfull example to the Femenine sort to do the like, who bearing such feruent affection to her friend Amadour, that she held him more deare then her owne life, that she receiued more contentation in the company of him, then of father, mother, child, friend,

or whatsoeuer: yet she lyues so farre from all thy affection towards him, that she auoideth, to neare as she could, all occasions which might driue him into any disordinate desire towards her: insomuch that hauing occasion of priuie conference with him in a priuie place, before she came, she throughly defaced her face, and hurled it with a stone, that he might not be inflamed with the feature thereof, and diuers other wayes, at diuers other times, valiantly withstood all alarmes of lust. Herehence they are no doubt deceiued which thinke that loue cannot be without lust, neither feruent affection without fleshly fancy. And I would not with any to iudge so iniuriously of the familiarity of friends: such light iudgements, proone but a light iudge: such suspitious opinions (for the most part) proceede from suspected persons, and they are commonly such the wicked as they thinke other to be: for Mala mens, malus animus, an euill disposition, bredeth an euill suspition. But to returne to Pigmalion, who, for all his feruent loue, being frustrate of the fruites thereof, and not incountred with the like, got from the hands of his false friend, and being alone in his priuie lodging, he entred with himselfe into this discourse. Notwithstanding my loue hath bene alway guided rather by reason then rage, and my fancy neuer at any time turned to fury, by reason whereof I haue not bin greatly pinched with the pangues thereof: yet when I consider the corrupted courses of louers, and think, surely of all punishments inflicted on mankinde, there is none that doth more afflict vs then the lewd lottes thereof, and the fiery Dartes of Cupid. For all other euills by nature we flie from, by reason we repelle, by policy we preuent, by pleasure we mitigate, by patience we moderate, by labour we lighten, by paine we appeale, by counsaile we cure, by time we take away, or by some meanes or other set our selues free from. But this hateful loue, by nature we follow, it bereaueth vs of reason, policy hath no place in his pleasure doubleth our dolour, patience purchaseth no ease, labour is lost, paine preuaileth not, counsaile conduceth not, time tieth and intangleth vs, no nothing is able to lead vs out of this intricate Labyrinth. And though the pleasures pertayning to loue seeme great: yet whosoeuer purposeth to purchase them, let him allure himselfe to buy them at no vnreasonable rate: euery peece of pleasure, shall cost him a quarter of care: for euery pinte of Honey, her

shall

shall taste a gallon of gall. Yea though the entrie which leade thto the lodging of loue seeme easie, and the porch pleasaunt vnto him, yet shall he finde the chamber, and the whole house a vengeful prison and place of bondage. For as Mariners, that vnder a shew of calme weather committhemselues to the Sea, are oftentimes with Tempests so tossed, that striking against the rocks, their shippes are shiuered in peeces, and they deuoured in the depth of the Sea: so he that vnder the curteous countenance of a wauering inconstant yeelds himselfe to loue, is commonly so wrapped in the waues of willes, that he is altogether ruinued in the depth of deceipt, and hardly escapeth with the losse of his liberty and liuing. We see the Flie playeth so long with the flame, that he is scorched therewith, and the experience, is no lesse common then lamentable, that men dally so long with dapity Dames, that at length they are scorched in the flames of fancy, and the wings of their freewill quite burnt away. And then good GOD, it is strange to consider their case, how carelesly they deale in all things, how lewdly they spend their time, how prodigally they consume their goods, how negligently they regard their friends, how loathsomely they like good counsaile, how resolute they are in their owne fond determinations, how dissolute in their behauiour, how solitary they sit in silence, how secretlye they conceale their griefe, how sorrowfully they spend their dayes, how fantastically their mindes are troubled, how sickly their bodies are weakned, what broken slepes, what doubtfull dreames, what paine visions they haue. And touching their beloued, how curiously they commend them, how parcially they praise them, how doltishly they doate on them, how wilfully they are blinded in them, how superstitiously they thinke of them, how idolatrously they worship them, how zealously they loue them, how iealously they looke to them, how warely they watch them, how willingly they serue him, how painefully they imploy themselues to pleasure them, how readily they runne vnder their commaundements, how obediently they bowe at their beche, and come at their call, how deadly they hate their enemies, how dirply they loue their friends, how charily they seeke their goodwill, how childishly they feare their ill will, how gladly they take a good looke, how sadly they receiue a sowre countenance, how foolishly they fulfill their

desires,

malice

malice they beare him, that beareth them great good will. For he which loueth them best, is sure to be handled & worst vsed: they beleeue he is armed with loue to endure the force of their furie, and like an asse to beare any burthen which they shall lay on his backe, yet they will not sticke to yeeld their bodies to some course Quidam in a corner, rather then they will bestow on him one curteous countenance: such is their ill nature, to reuolt to the worst, and proudly to disdaine him that humbly intreateth them, and openly to reiect all men though neuer so noble, and secretly to refuse no man though neuer so base. And as the Humble Bee flieth all the day in the pleasant aire, and thinketh much to light euen vpon the sweet flowers, but at night taketh no scorn to loge in a Cowes foule shardils these dainty Dames, in company thinke scorne to yeeld loue to any, but in corners they care not to practise with some loathsome scullion or horseboy. But if they thinke this louer whom they haue so daintely dealt withall, haue oyle to cure their furious flames, and be euery way fit for their folly, he shal perchance, after this tedious toile, and long suite in the court of curtesie, be aduised & admitted, for a more speedy dispatch of his liuing, to enter his action in the common place I meane, he shall be receiued into their good grace and fauour, and be now and then feasted with the best banquet in their bodies. But by that time the reckoning is paid, he shall find his chere so chargeable, that all things considered, he might haue fared better, farre better cheape at the most cutthroate Inne in a Country. Then must the chaines, the bracelets, the iewels, the rings, the diamonds, the pearls, be prouided, then must he buy for euery part a peece, for euery finger a fangle, for euery toe a toy: then must their maides be maried, their bands bribed, their sconces considered, their seruants satisfied and euer as they lie open to him, so his purse must lie open to them and theirs. And hereof commeth the spoyle of a number of noble and lusty young Gentlemen, yea and the nobler blood & the franker heart they are of, the sooner and sorer is their decay & confusion. For like as the fier, hauing stones cast into it, doth onely alter their colour, & make them blacke, but cannot consume them, but hauing wood throwne into it, it wasteth it cleane away: so these cousoning Curtezans, if some hard mettaled louer light into their lot, they only alter his estate, and bring him from very wealthy, to somewhat needy:

nūpy: but if a fre and frankе child chaunce vnto them, they wholy confounde him body and goodes: A thing surely on our part rather to be punished then pitied, who being by God indued wt greater wits, should suffer our selues so vilanously to be banquished by ỹ weakenesse of women. But verily, as Spiders conuert to poyson whatsoeuer they touch, so women infect with folly whomsoeuer they deale withall: and I thinke them made of God onely for a plague and woe vnto men, as their name importeth. And as Eue caused Adam to be depriued of Paradise: so I thinke her sexe is ordeyned to depriue Adams posterity of prosperity. Yea in mariage it selfe, wher onely they are counted necessary, I see not but that they are accompanied with more care then commodity, more cost thē comfort, more paine then gaine, more grieke them good. Such falsenesse if they be faire, such filthinesse if they be fowle, such wils if they be witty, such fondnesse if they be fooles, such proudnesse if they be noble, such rudenesse if they be base, so nice if the be vertuous, such vice if they be vicious, such lustines if they be young, such loathsomnes if they be old, such lightnes if they be merry, such sullennesse if they be sad, such often desire of sport if they be healthy, such seldome quietnes if they be with child, such longing, such daintines, such waywardnes, at all times in care such finenesse, in apparel such costlinesse, in household stuffe such curiousnes, at most times so immodest, such pouting such lowring, such chiding, such chasing, that to conclude with scripture, I thinke best for a man not to touch a woman.

Gentle women, you must vnderstand, this Gentleman was in a great heat, and therefore you must beare with his bold blasphemy against your noble Sexe: for my part, I am angry with my selfe to haue vttred it, and I shall like my lisping lips the worse for that they haue bin the instruments of such euill, neither shall I thinke them sauoury againe, vntil it shal please some of you to season them with ỹ sweetenes of yours: But yet he himselfe was so fully confirmed in this faith & beliefe, touching the frailty and fraud of womē, that I thinke no torment, no, not ỹ fury of fire could haue forced him to recant his opinion: For euer after, he fled al occasions of womens company, perswading himselfe, that as he which toucheth Pitche, shalbe defiled therewith: so he that vseth womens company, shalbe beguiled therewith. And as the Mouse hauing escaped out of the

Trap

Crap, will hardly be allured againe with the inticing bayte, or as the Hauke hauing bin once cannuffed in the Nettes, will make it daungerous to strike againe at the Stale so he, hauing bin caught in the snares of crafty counterfeyting, and now hauing vnwound himselfe thereout, and wonne the fieldes of freedome, auoided all occasions which might bring him eftsoones in bondage. But man purposeth, & God disposeth, men determine, but the destinies do, for what shalbe, shalbe: no policy may preuent the powers of the heauens, no doings of men can vndoe the destinies. For he was so far off from being able to kepe himselfe from being in loue with women, that he fel in loue with a senselesse thing, a stone, an Image (a iust punishmet for his rash rayling against the flowishing feminine sexe.) For continuing (as I sayd before) his solitary life, separated from the society of women, he consumed the most part of his time in carving and graving Images, and amongst all other his workes, he made out of marble the likenesse of a proper wench as by like, notwithstanding the new Religion he was entred into, hauing most fancy to a feminine forme: and hauing fashioned and finished it in the finest manor, he fel to looking on it. And as loue first entreth in at the eyes, & from thence descendeth to the heart: so he looked so long theron, & at length he fel in loue with it, yea he was so wonderfully bewitched with it, that he fell to imbracing, kissing, and dallying with it. A monstrous miracle no doubt, and rather to be wondred at, then credited: And yet I haue heard of some that haue bin so possest with melancholy passions, that they haue thought themselues to be made of glasse, & if they had gone in any streete, they would not come nere any wall or house, for feare of breaking themselues. And so it may be that this Pigmalion thought himselfe some stone, and knowing that like agree best with their like, hee thought he could make no better a match, then to match himselfe to a stone. Or it may be he was one of those, whom after the generall flood (as Ouid reporteth) Deucalion and his wife Pirtha made, by casting stones at their backs: and then no marueyle though he bare marueylous affection to stones, being made of stones. Or whether his Religion were to loue Images, I know not: neither is it any more to be marueiled at in him, then in an infinite number that liue at this day, which loue Images right well, and verily perswade themselues that Images

haue power to pray for them, and helpe them in heauen. Do whether it proceede of this, that euery one is lightly inlaue with that which is his owne, I know not: but this I read reported of him, that neither by the failing of his senses, neither by the force of reason, neither by the assistance of time, neither by any other meane he could rid his tender heart from this fonde loue, he take his Image and laide it in his bed, as if it had bin his wife and bid: which done, he went to the Temple of Venus, and there sending vp sighes for sacrifice, and vttering his passions in stead of prayers, ruefully repenting his former rebellion against the maiesty of the Goddesse Venus, for that he had blasphemed wickedly against Women, and neglected the lawes and law of Loue, and sought to lodge himselfe in liberty, he humbly requested her now to rue his ruthlesse case, & he would remaine her thrall all the daies of his life after: and that if it seemed good to her Godhead to giue him a Wife, that she might be (he durst not say his Image) but like vnto his Image. Venus very well knowing what he ment by this request, remembring also the vowes which Pygmalion before had proffered him, for that he loued her loyally the space of three or foure yeares, without any reward, except it were double dissembling for his singular affection, and therefore had some reason to rage against Women as he did, she thought her selfe bound in conscience to cure his calamity: and seeing how wonderfully he was addicted to his Image, she put life into it, & made it a perfect Woman. The like miracles we haue read haue many wrought within this twelue yeares, when Images haue bin made to bow their heads, to hold out their hands, to weepe, to speake, &c. But to Pygmalion, who hauing done his deuotions, returned to his lodging, and there according to custome fell to kissing his Image, which seemed vnto him to bluth thereat, and taking better taste of her lips, they began to waxe very soft and sweete, and entring into deeper dalliance with her, she bad him leaue for shame, and was presently turned to a perfect proper maide. Which he seeing, magnified the might and power of Venus, ioyfully tooke this maide vnto his wife, and so they liued together long time in great ioy and felicity.

You haue heard (Gentlewomen) what hard blasphemy the fickleness of Pygmalion caused vnworthily to be blazed forth against you all: wherefore to auoyde the like, I am to admonish you, that you

prefer

prefer not new fangled friends before old faithfull friends, that you neither lightly leave the one, neither lightly love the other, for it is great lightnesse to do either the one or the other. And besides the incurring of the blot of inconstancy and wauering, it is very perilous for you, to commit your selues and your secrets to those of whose trustines you haue made no triall. For all is not gold that glistereth, counterfeit coyne sheweth more goodly then the good: and it is most easie to deceiue vnder the name of a friend. The common saying is, the change is seldome made for the better, and your owne saying is, that of your seruants you had rather keepe those whom you know, though with some faults, then take those whō you know not, perchaunce with moe faults. How much more then ought faithfull friends to be kept and accounted of, whom you know to be perfectly good. They are not surely for any chaunce to be changed, they are not for any respect to be reiected, they are the only Iewels to be loued in, the onely Pearles to be preserued, the onely pillers to be trusted to. We like a picture made in Marble, better then in ware, because it will last longer, we like the rich Diamond chiefly, because it lasteth long, and will not lightly loose his bright hew: so likewise, you ought to like those friends best, which last longest, and haue liued longst with you. For you must consider, true friends are not like new garments, which will be the worse for wearing: they are rather like the stone of Scilicia, which the more it is beaten, the harder it is: or like spices, which the more they are pounded, the lesse sweeter they are: or like many Wines, which the older they are, the better they are. But to learne true friendship, and come to trifling friendship, consisting in pleasant pray practises, I would wish those Women which beare that way (although they be no sheepe of my flock, yet for their sake, I with them well) I would, I say, aduise them to take heed in ridding away those friends they are weary of: it is a dangerous peece of worke, and importeth as much as their good name commeth to. For if they shall without discretion and great cause disclaime a mans friendship, it is the next way (vnlesse his gouernement of himselfe be very great) to make him proclaime that friendship he hath had of them in times past: This was it which made Faustine so famous as shee was: this was it which blazed the braue of Blanca Maris throughout the world. And

surely I know not well what counsayle to giue in this case, it is a matter of hard digestion to a man, to see her become strange vnto him, who was wont to be his friend: therfore I would aduise them, as they haue wilily caught them, warily to cast thē off. For the best way is, by little & little to estrange themselues from their friends, to pretend some earnest or honest cause, to protest that neuer any other shall possesse like friendship with them, and to promise, that in heart they will be theirs during life.

Alexius.

Alexius giuen earnestly to follow the study of his booke, and the knowledge of the liberall Sciences, is diligently exhorted by his father to take a wife, whereunto though vnwilling, he applieth himselfe, and is matched with such a one, that, in respect of her good grace, he vttereth great commendation of women kinde. But shortly after falling into loathing of that which before he most loued, hee repenteth himselfe of his bargaine, and forsaking both house and wife, and all worldly pleasures, consumeth the remaynder of his life in pilgrimage, and trauell.

Icero was of this opinion, that the greatest doubt which doth most deepely distresse a young man, is to determine with himselfe, what life in this life it be best to enter into, wherin no doubt he hath reason, for besides the diuersity of liues which are to be chosen, there is such a confused Chaos of conceits in young mens heads, & our wits are confounded with them, and are lost, as it were, in a Labyrinth, not finding any way out: so that if we chaunce to enter into this deliberatiō, we are as soone in one vaine, as soone in another, & so many vaines, so many vanities: if vertue draweth vs one way, vice draweth vs another way: if profit perswade one way, pleasure prouoketh another way: if wit weigh one way, will wresteth another way: if friends counsaile one way, fancy forceth vs another way: yea some (like Horace his guests) are so daintily disposed, that no life at all can well like them. Kingdoms (say they) are but cares, in honor is enuy, no maiesty in meane estate, in pouerty penury, in single

single life solitarines, in mariage troubles: and touching studies and faculties, Diuinity is contemptuous, Phisicke filthy, Lawe labour-some: touching other trades of life, Merchandize is but base, the Country life is clownish, Warfare is dangerous, in trauaile is peril, liuing at home is obscure, yea what life soeuer it be, they count it loathsome: so ỳ it is heard for them to resolue vpon any one, who can frame themselues to fancy none. But for such as conet to be of the corporation of the common wealth, & to be profitable members therof, I thinke these two points in this choice of our life chiefly to be considered. First, that we apply our selues to that life whereto by nature we are chiefly inclined, for it is not possible wel to go forward in any thing Inuita Minerua, nature not consenting thereto: Then not so to addict our selues to any one life, but that we may adopt our selues to another, if neede shall require. For no man is so surely setled in any estate, but that fortune may frame alteration: like as no Ship saileth so directly to ỳ wished hauen, but that some contrary wind may conuert her course against the wracke full rockes. Which may be iustified by the example of a young Gentleman named Alexius, who being setled in a stedfast state of life, as was to be thought, yet was he driuen to change, and chang againe. For first, being desirous to passe the pilgrimage of this short life in pleasure, he auoided (so neere as he could) all worldly vanities, reposing his chiefe pleasure in searching out the sacred skill of learned bookes: so that study was his onely pleasure in prosperity, his onely solace in aduersitiy, his onely exercise being fresh, his onely refreshing being weary, his onely sport, his onely play. And notwithstanding hee had good skill in Hauking, Hunting, Dicing, Carding, and such like, and sometime for recreation sake vsed them: yet he counted all these passtimes a paine, in respect of the pleasure which study procured him. His father seeing him setled in this solitary life, seemed to mislike thereof, and dissuaded him from it in this sort.

I see, sonne, there is nothing so good but by ill vsing may be made nought, & true that saying is, that euery excesse is turned into vice, I meane your study, which of it selfe is laudable, yet the immoderate vse thereof maketh it rather to be reprehended, then cõmended: and while you seeke your own careless security, you neglect your coun-

countreyes commodity, and liue (like a Drone) by the hony of other mens hiues, and by the sweate of other mens browes. For you must know, all the people of Sparta continually in doing, from the which to be withdrawen with the doubt of danger or trouble, is a signe of one which preferreth his own private safetie, before the common safetie: And yet he that will not endeauour to defend other, is commonly left destitute of helpe himselfe. What man Archimedes by his earnest study, who while Marcellus woone his City Syracusis, was so busily drawing figures of Geometry in the ground, that he knew not the City was taken, & Marcellus sending for him to come vnto him, he answered, he would not come vntill he had finished his figure: whereupon the messenger in great rage slue him: an end fit for al such, who to satisfie their owne minds, will not satisfie their duties to the rulers, Country, and common wealth. Therefore I thinke good you leaue this labourlesse life, and to enter into the world, and take a wife, whereby you may become a profitable and fruitfull member of your Country: you know the law-maker Lycurgus blamed in a manor with manifeastes those which would of set purpose abide barren: saying that he did in a manner depriue a man of life, which did not helpe to bring a man into this life when he might: and the difference is little, betweene doing an iniury, and suffering an iniury to be done, when one may prohibite it. You know also the reproch which he suffered that ancient renowned Captaine Darcillidas to receiue, who passing by a young princocks had no reuerence done vnto him (which amongst the Lacedemonians was the greatest dishonor that might be) the Captaine complayning hereof, the young man answered him. Why sir, you haue gotten none which may doe reuerence to me when I come to age, & therefore it is no reason you receiue that honor at my hands: which answere Lycurgus allowed of, thinking none worse Citizens then such as would not marry. Wherefore if you will auoid the like inconuenience, and frame your self to enter into that honorable state, I wil depart with such part of my liuing vnto you, that you shall be able to liue in good credit and countenance in your countrey, and haue cause to thinke your life as pleasant as this you now lead.

Alexius hauing diligently giuen eare to his fathers words, dutifully made answere in this sort.

Sir

sir, if it please you, I am of this opinion, that a good thing can-
not be too much vsed, and that the more common it is, the more com-
mendable it is; neither is it possible to seeke learning too much,
wherein there was neuer any man yet but he had to little, and I
thinke it shame to ceasse from seeking, when the thing sought, is the
only thing worthy to be sought. For what toile can seeme tedious
to finde the way to wit, & path to prudency, the end of life, and paine
of vertue? And for the commodity of my country, I doubt not but
you know, that the studious stand the common wealth in as great
stead, as the industrious otherwise. Yea who first brought men with-
in the compasse of a common wealth, but onely the learned? Who
brought them from sauagenes to ciuilenesse, was it not the learned?
Who reduced them from rage to reason, was it not the learned?
Who brought them into the society of a City? Who prescribed
them lawes? Who taught them religion? Who inuented marriage
it selfe, which you are so earnest to haue me enter into? Was it not
the learned? yes no doubt, learning is the life of the common wealth
the maker and maintainer of it. I must confesse, that those which vse
trauses of trauaile in the common wealth, doe much good to the com-
mon wealth: but I must say the learned doe more good. I must con-
fesse, that souldiers often defend ꝑ common wealth: but I must say,
that learning must leade them, otherwise they will soner offend it,
then defend it: I must confesse, ꝑ souldiers often win wealth to their
countrey: but I must say, that Senatours must kepe it: and the cun-
ning to kepe, is no lesse commendable, then the courage to get: and
courage, God knoweth is little worthy abrode, vnlesse there be good
counsayle at home. For what worthy exployts did any Captaine
euer atchieue abroad, but by thaduise of ꝑ counsailors at home? As the
valiant deede by which Themistocles had ouer Salamis, was atchieued
by ꝑ counsaile of the Senate which Solon had constituted: The ouer-
throw of Carthage, was wrought by ꝑ aduise of Cato a counsailor.
The distruction of Troy, was wrought not by lusty prowes, but
by learned policy. The taking of Babilon by Darius, was not
done by the strength of his army, but by the skilful subtilty of his ser-
uant Zopyrus: and so almost in all notable victories policy pre-
uayleth aboue power. Which was the cause that Agamemnon in
the siege of Troy, wished rather for terme such as Nestor (who was

a graue countaynour) then for ten ſuch as Aiax (who was a valiant Captaine:) that Traianus the Emperour, when he went into the Campe, euer had Dion the Philoſopher with him in his ſame chariote: that Alexander neuer went into the fields without the Philoſopher Caliſthenes with him: Xerxes neuer without Damarathus: that Alexander had euermore Homer his Iliades lying vnder his bedes head: that Iulius Cæſar ſtudied in the night, and ſet downe in writing that which he did in the day: that Epaminondas, Mithridates, Themiſtocles, Adrian, Marcus Antonius, Marcus Aurelius, Alcibiades, Scipio, Brutus, Annibal, Alphonſus, Solomon, Dauid, with infinite other, who were couragious Captaines and kings, gaue themſelues moſt earneſtly to ſtudy and learning. For they very wel knew he could not be a perfect Captaine, which was not perfectly ſame in all ſciences and learning. In Grammer, to attaine to the Latin tongue, and by it, to the knowledge of other tongues, whereby he may not bee deafe and dumbe among thoſe with whom he ſhall haue to deale in warre. In Rethorick, therefully to perſuade his ſouldiours to ſuch enterpiſes as he would haue them to attempt. In Logick, probably to reaſon with his ſouldiours in doubtfull matters, which are to be diſcuſſed amongſt them. In Arithmeticke, to number his ſouldiours, to deuide them into bands, as beſt may ſerue for the battell. In Geometry, to meaſure the ground, to iudge of the diſtance of places, whereby he may caſt his trenches, raiſe his bulwarks, and place his ordinance and munition to moſt aduantage. In Aſtronomy, to know the courſe of the Starrs, the place of the Poles, the ſite of the Zones, and ſuch like, whereby he may be able to direct his army by night (either on ſea or land) into what coaſtes he ſhall haue occaſion. In Muſicke, to recreate himſelfe being weary, to ſing Pſalmes and praiſes to God for the victory. And as theſe ſeuenteene ſeuerall ſciences are ſhewed to be moſt neceſſary for a Captaine: ſo is there no Arte or knowledge but ought to be knowne vnto him. Philoſophy, to take away the terror of death, to eaſe the euill of griefe, to coole the heate of hate, to bridle rage with reaſon, to turne raſhneſſe to ſtaydneſſe, as it did in Fabius the noble Captaine, qui cunctando reſtituit rem: to mortifie the deſires of the fleſh, as it did in Alexander toward the Wiſe and daughters of Darius: to encreaſe abſtinency, as it did in the

lame Alexander, who hauing ben three or foure dayes without
wine, would eate nothing himselfe, till all his Souldiers were ser-
ued: to make patient in paine, as it made Marius abide mante-
ring without binding: to teach to endure hardnesse, as it made Age-
silaus to go almost naked in the midst of Winter, that his souldiers
by his example might do the like: to teach to set little by riches, to de-
spise vaine glory, to auoide infamy, wt infinite other commodities
where with Philosophy doth furnish vs: Cosmographie, to know
the situation of Cities and Countries, to take the opportunity of
Mountaines, Woods, and Waters. Surgerie, to heale his wounds.
Phisicke, to cure his diseases, and kepe himselfe in health. Law, to
minister iustice to his Souldiers to deuide the boty indifferently
amongst them, to obserue inuiolably the law of armes. Diuinitie,
to dehort his Souldiers from swearing, from blaspheming, from
drinking, from whoring, and in the houre of death from dispairing, so
that counsaile, learning, and knowledge ought to be the chiefe wea-
pons and compleate armour of a Captaine, yea knowledge is the
armour of proofe, which neither Canon, Hargabus, nor Pistoll can
pearce. And what commodity is in courage without counsaile, may
be seene by many rash conflicts of many raw Captaines. And not to
touch any of fresh memory, it may please you onely to call to your
remembrance one Callicratides, who being Captaine of the Lacede-
monians, in an expedition against the Athenians, was aduised by the
Senate not to encounter with them, but to remoue his Nauie from
them, till more conuenient opportunity might be taken: but he, think-
ing it would haue bin some derogation to his manhod somewhat
to haue retired, at al aduenture ventured vpon them, to his own bit-
ter ouerthrow, and to the great weakning of the wealth of his com-
mon weale, and country. If then learning be so necessary to warre
(wherto many thinke it rather a hinderance, as the French nobility
forsooth at this day scarse dareth deale with it, for feare of marring
their martiall feates) how needfull must we thinke it to other parts
of the common wealth? Can the prince set forth Gods glory, and
se to the realmes safety? Can the Nobility prouide for the preser-
uation of their Prince and countries commodity? can Diuines truly
preach ỳ gospell? can Iudges duely minister iustice? can lawyers de-
fend the innocent? can Phisicians heale the sicke? yea in warre can

the Surgeons cure the wounded, without learning can marchants safely passe the dangerous Sea without skilfull Pilotes? Can they auntuous Merchants bring vnnecessaries into the Realme without skilfull interpretors? To be short, there is nothing done to the Countreys commodity, whereto there is not had the helpe of skill and learning. So that learning and wit is the onely wealth of each country, the onely conqueror in warre, the onely preserver in peace. Lycia, the goddess of peace, without learning can do no good, Mars without Minerua can make no good mart: therefore (sir) well you may refraine me from study, but you shall neuer dissuade me from it. And whereas you perswade me to enter into the state of Patrimony, I cannot but think that the great desire you haue to do me good, doth so dimme your vnderstanding, that you perfectly know not what will do me good, otherwise you would not go about to bring me (as they say) out of Gods blessing into the warme Sunne. For if you knew the commodities of that life which I now leade, and considered the discommodities of that life you would haue me to leade, I know you would neuer counsaile me to cleaue to the one, & leaue the other: In this such quiet, in that such care: in this such purity, in that such p̄anity: in this such vertue, in that such vanity: in this such contentation, in that such veration: in this such calmenes, in ỹ such stormes: in this such safety, in that such ieopardy: in this such felicity, in that such misery: that I muth muse that you your selfe murmure not at the miseries in marriage, and seeke to be setled in the sweet solace of single life agayne.

The people called Massegetes, liuing in mountaynes without houses, enacted this law amongst them, that euery inhabitant shold haue two Wiues or Fats: in the one should lie the husband, sons, and men seruants: in the other the wiues, daughters, and maid seruants: they neuer eate together but on holidayes, and may not lawfully lie together but onely once a weeke. Pompeius hauing occasion to trauell that way, demanded of them why they liued in that separated sort? They answered him, the Gods haue giuen them but short time to liue on the earth, which they meant to spend quietly, which being together with their wiues, they said they could neuer do. Now Lycurgus himselfe, whom you alledge in commendation of marriage, was almost of the Massageres minde, for he willed men

not

not to lie continually with their wiues, but to vse their company seldome and warely: whereby you may see that marriage is a daungerous thing, and warily to be dealt withall, and that he had need to be armed with more yeres then I am, that shall venture vpon it. For my part if you be so content, I meane to continue as I am, and not to change for the worse, and with Glaucus to giue Golden harnesse for Diomedes his brasen, or a metlong stone for a Barley corne with Aesops Cocke. His father seeing how he was bent, willed him to do as he would, and halfe angry, left him to his owne liking.

I haue hereto (Gentlewomen) done you some wrong, in framing my talke to the condition and capacity of those Gentlemen, who, as you heard at dinner, held so wholy that learning was not necessary for a Captayne: now I will performe my promise to you, and I will not onely pay you the principal, but because you haue so quietly forborne your due so long, you shall heare I will yeld you so me interest besides.

Pay it please you then to know, that Alexius seeing how desirous his father was to haue him marry, thought it the part of an obedient Child, to aply himselfe to the pleasure of his Parents, and to enter into the trade of life wherin his father before him had traded: wherevpon he somewhat intermitted his earnest study, and began to pervse those bookes which treated but of little learning: and in stead of Schooles, frequented those places, where at the first being a fresh man, for the principles of his science, he was taught with lookes, not with letters, and with the eyes, not with the mouth: well, in short space, it fortuned one of his good instructours, by lending him a looke, to learne him such a lesson (as best wittes are soneste caught by Cupid) that he could not be quiet till he had gotten out alone by him selfe perfectly to conne it: Where he sayd it without Booke in this sort.

I perceiue now that saying is true, that the greatest Clarkes are not the wisest men, and that in respect of experience learning is little to be counted off. For I see the foolishnesse of my father (if it were possible there should be any in him) to be farre better then my wisdome and learning. He onely knoweth what is profitable, what is pleasant for me. He knoweth, and he told me, but I would not then beleeue him, that the married life is the onely life. Well, now

I (as it to be so indeed. Good GOD, what did those louing lokes meane? (whiche the louely Venus cast vpon me) do me? what then may I iudge of the rest, if mine looke like me so well? to? no meruel my other workes of other mens, or inuention of mine owne, meruel my pitifull, commendy, oration, or verse, haue procured me halfe the pleasure, as this beautifull Dame hath. Therefore now farewell Minerua, welcome Venus: farewell Artichoke, welcome Oliue: farewell Muses, welcome maidens: farewell Learning, welcome Louers. What what, shal I thus neglect Gods commandement, hold downes loze, my fathers heires, and giue my selfe ouer to fonde and folish loue? Why, as though God allowed not of marriage, as though Pallas her selfe were not subiect to loue, as though my father himselfe did not in a maner foze me hereto? Yes I will euidently let this my goddesse vnderstand my good will, I will humbly crawe her loue againe, I will make my father priuie to my practise, I will cause al the friends that I haue to further the marriage betweene vs.

Now this young Punie, hauing perfectly learned his first lesson, & liking it very wel, was taking forth another lesson, he was taught now to? saith his parts of speech, he was driuen to speake for himselfe, to prefer many pitifull prayers, to feigne, to flatter, to bow, to promise, to sweare, to make verses, to write letters, and to vse all meanes to prone his owne loue, & to purchase hers: and this lecture also liked him well inough, for that in that he was otherwise a good scholler, and indued with a good wit, he was well able euery way to discharge it, & besides that, the Gentlewoman seemed at length almost willing to be won to his will. When he proceedeth further in his learning, and came to his numbers, he was driuen to number & tell out his coine, & to buy Rings, Tables, Chaines, and such like to send to his Mistresse, as tokens of true loue, to linke liking, and to bow fast the bargaine. After this he attayned to the knowledge of the Articles, for now articles must be drawne of their agreement, further matter must be apointed, al the conueiances concerning this contract are concluded. This lesson neither vexed him, for that his father was able euery way to performe it. And thus ꝯ mariage is consumated.

Now for recreation after his study, his exercise alwaies was either to triumph of his owne happinesse, either to trifle and talke

with

with his spirituall eyther in verse curiously to commend her, or els in prose lively to paint forth the praise of women. And amongst many other his frantick fancies, he preferred in writing to his wife this much in effect.

As it somewhat easeth the afflicted to utter their annoy, so no doubt it greatly increaseth our happinesse to expresse our joy: and I am perswaded that all the delightfull things we see, all the joyfull things we heare, and all the pleasant things we feele, would procure us little pleasure, if wee had no meanes to manifest them, or friends to impart them to: Therefore I will unfold my lapes to my joy, my pleasures to my Paragon, my mirth to my mistresse. For who ever swamme in such seas of delight: who ever bathed in more perfect blisse: For first, what could I have wished more of God, then to have mine owne father the authour, the begynner, the perswader, the practiser, the furtherer, and finisher of my felicitye, to impart unto me his counsaile, to depart with his coyne, to give me his goods, to leave me his lands, and to be more to me then I had eyther reason to require, or so much as durst to desire? O father, thou onely knowest how to bleste thy Children. Then what more happinesse could happen unto me then to have a wife, whose countenance reioyceth onely to content me, whose lookes are framed onely to my liking, whose words are only levelled to my will, whose deeds are onely directed to my delight, whose beautie then the Sunne beames is more bright, whose bounty, wit, and vertue, is more rare then to be comprehended in a mortall wight, who in shape Venus, in wit Pallas, in life her selfe, who is the cole star which ginety seue light, who is the onely iewell of the world, the onely honour of her age, the onely Phœnix of the earth: whose government is such, that she can guide her selfe wisely in all companies, in all causes, whose discretion is such, that she can apply her selfe fitly to al times, to al places, to al persons, who loveth me so totally, that I cannot but like it, who honoreth me so dutifully, that I cannot looke for more, who at al times entertayneth me so curteously, that I cannot but be content with it, who daily filleth my eares with such sugred wordes, that they cannot but delight me, who at bed feedeth me so daintily that a prince would be glad of it, who at bed comforteth me so cheerfully, that the Gods themselues would accept of it. O Mistres onely

thou

how to make thy husband happy. What shall auayle it to be a good wife vnto thy husband, if thou be not a good woman vnto God, whom there are none that should so visit possible that there should be any ill, when the matter whereof they are made, and the causes whereof they come, are right good. For all they are made of the purified moistall of mans, whereas man was made of the grosse earth. And as in Aprill, out of heauen is gotten pure water: so out of mans was gotten a pure metall of women, as may plainly be perceiued by the smelle of their wombs, by the softnesse of their flesh, by the clearenesse of their colour, and such like. Then for the constitution of their bodies, they are most commonly cold, by reason whereof they are most patient, modest, milde, and merciful, most constant without lightnes, most continent without lewdnes, neither often eyther in excesse of meat, eyther in fleshly heate, so often as men of fiery and hot complexions do. And as their bodies are most perfect, so also their soules are most pure. For whereas men receiue frō Adam originall sinne, women are altogether (if I be not deceiued) voyde of that infection. But notwithstanding this perfection wherewith they are indued (for all things most excellent are euer most enuied) there want not those which want not much gouernment, that they will not sticke earnestly to inueigh against the noble feminine sexe, and amongst the rest (as who is so bold as blind Bayard) Martiuall the cruell man, most rudely and rashly raileth and disdeinfully reproues them. But his words are so vaine of wit, and his raylings so without reason, that if he were alone, I thinke him rather worthy torments to be condemned, then with arguments to be confuted. Before him Aristocles as an Atheist, forced with ouermuch loue, maketh a great speake, saying, women are imperfect creatures: and he alleadgeth a profound reason to proue it, for that Nature (forsooth) alwayes intendeth to bring forth that which is most perfect, and therefore should bring forth only men, if she might. A pithy argument the reasoneth, as though it were graunted him, that men were more perfect then women, which with all his philosophy he neuer shall be able to proue. And if he make this reason that the male is euermore perfecter then the female, Nature her selfe will quickly confute him, who in most of her creatures hath made the female far more perfect then the male. And not to vse many instances, what needs we goe

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further the conſider the kind of Hawkes, where we ſhal ſe the Eſ-
hauke farre better then the Taſſel, the Gerfalcon then the Gerkin,
the Lanerithen the Laneret, the Sparhauke then the Muſket, and
of al the reſt. But Ariſtotle can make a better reaſon, for that women
by mutuall coniunction receiue their perfection from men a reaſon
truely without al reaſon. What woman was euer more perfect then
the virgin Mary, why neuer liued in maner then the Roman veſtal vir-
gines: then our halowed virgines, who continued the whole courſe of
their life without the company of men? But Ceny (forſooth) being
a maide, deſired to be made a man. But will you know the cauſe?
Not for that ſhe coueted to be of the kind of men: but that ſhe might
be free from the filthineſſe which men did force her to, (for before ſhe
had been rauiſhed by Neptune) like as the litle chicke, being caught
by the kite, would without his hart he were a kite, and yet the kind
of kites is not to be thought better then the chicken. But to leaue
Ariſtotle his rayling reaſons, and to reaſon indifferently to the mat-
ter, what one perfection any way are men indued withall, that wo-
men want? Do men (I ſay) either in naturall wit, either in poli-
tike gouernment, either in valiant courage, either in ſkill and learn-
ing, either in vertue and liuing, any thing excell them: And firſt for
wit, Ariſtotle himſelfe proueth them to be more apt in wit, for that
they are more ſoft in ſubſtance: we our ſelues haue a common ſaying
amongſt vs, that women are neuer without an excuſe, which is a
ſure ſigne of a moſt ſharp and ready wit. And if I were driuen to al-
ledge examples of witty women, I could recite whole countries, as
wit, Flaunders, Holland, Zeland, & moſt of the low countries, where
the women lyuing deale with al things, diſcretly order their houſ-
holdes, courteouſly entertaine ſtrangers, & wiſely wield moſt migh-
ty affaires, whereas the men deale onely with drinke, and like drun-
ken beaſtes lie vnder the bord. In France alſo, the Gentlewomen ge-
nerally are more witty in words, & eloquent in talke then the men.
The like no doubt truely may be reported of diuers other nations.
Then for politik gouernment, is it likely that they, who can gouern
themſelues and their affections diſcretly, their families and houſe-
holds orderly, are to ſeeke in the politik gouernment of publick mat-
ters? For (no doubt) it is far more eaſie to ſe wittily into other mens
affaires then into our owne: and Solon ſaith, that they only are fit to

gouerne other, who can well guide themselues: neither is the differences so great betweene a priuate family and publique societie, but they which can gouerne the one may wield the other. Againe, seeing in matters of loue (which blinde the wisest men that are) women can deale so politikly, that though they themselues beare great affection to men, yet they will so handle the matter, that they shall humbly make suite vnto them, and earnestly desire them to that, which they of themselues most earnestly desire. Seeing in priuy deedes they can practise so politikly, that their husbands, though never so wary, shall neuer be ware of it, but rather the more they are deceiued, doate the more of them: is it to be thought they are to blame of vs, or any way inferiour to them in the conueigh of ordinary accidents and matters of common moment? But women are not admitted to the administration of the common wealth: but what forsooth is the cause? Forsooth the malicious spite of men: and I may say to my selfe, it standeth vs vpon so to do: for if they should be allowed to execute publique offices, whereby their diligence and good gouernment might be generally knowne, it were greatly to be feared that we should be set to the clout: & kitchin another while, and they placed in those offices, which we now (not so worthy of them) wrongfully vsurpe. And yet to the intent al such knight lights should not be put vnder a bushell, it hath pleased God to set some of them on the hilles of high estate, to giue light of life & good gouernment to the whole world: as namely the wife of Aeneas named Lauinea, after his death gouerned the most turbulent state of Italy, with such policy and wisdome, that though the title of her husband to the kingdome were verie tickle, being a Troyan and stranger, though her neighbours on euery side were giuen to spoyling, incroching, oppressing, and vsurping, yet she kept her people in peace, and her kingdome quiet, vntill her sonne Ascanius came to ripe yeares, and then safely set him in the regal seate and royall dignity of his father. So Debora for her wit and policy was appointed Iudge ouer the Israelites, by whose counsaile and courage that outragious Captaine and cappitall enemy to the Israelits, named Sysera, was subdued. I could alleadge most fruitful examples of most fresh & famous memory, of the noble gouernment of women, if it were lawfull Iudere cum sanctis. But what should I rehearse examples of the politik

gouernment

gouernment of women, wherreas lawes (the only ground of all good gouernment) were first inuented and made by Ceres a woman.

Therefore to the third point, which is valiant courage: wherein we our selues confesse them to be nothing inferiour vnto vs, in that we say, women are alwaies desirous of soueraignty, which euidently argueth a noble & haughty minde. Besides that, how much weaker their bodies be then mens, so much the more strength & vertue is contained in their minds. For it is the Iustice of God commendable to supply the debility of the body, with the might of the minde. Again how much shorter lined they are then men, according to Aristotles his opinion, so much the more vertue of body & minde they are indued withal. Like as by daily experience we see that those children which are destined to death in the prime of life, are far more witty, discrete, and perfect euery way, then those who haue long time granted them to line on earth. Lastly if particularities might proue a generality, what man was euermore courageous then Semiramis, who in the habite & apparrel of a man, gouerned the Assirians most courageously? Then Tomiris, who slue the mighty king Cyrus most valiantly? Then the wiues of ỹ City of Scio, who repulsed their enimies most reprochfully with infinite other, who in feates of warre, & courageousnes of minde, haue ben equall to any men, that euer had any praise for his prowesse and vertue. The fourth point is Learning, which to be proper as it were to women, may be proued by this, ỹ the Muses, the authours of al Learning, were Women. It may be said, that ỹ people called the Latines, lent vs much learning but it must be said, that a woman named Nicostrata first taught them their Letters. It may be said that Athens hath bene the authour of many Artes, but it must be said, that Aspasia instructed Pericles the Duke thereof in Learning. Solomon was most wise & learned, yet Saba was able to dispute with him. Zenobia had learned serues, but she her selfe taught them. So ỹ it is euident that women are rather the authours of Learning, then any way inferiour to men in Learning. The last point is vertuous life. Alas it greeueth me to thinke how farre we come behind in this comparison. How strange is it to here a woman to be a forsworne, a stealer, a murderer, a traitour, a rebell, an extortioner, a periurer, a cousener, or any such like? To our shame I speake it, we swallow in wickednesse. How hard againe

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spiritual, which but euen now I thought the onely happinesse: how are my deare Lames turned to dead ashes? what is my late vowed loue to heauenward? But what should be the cause of this so sodaine alteration? The beauty of my Spirituall bridegroome as mightily as euer it did, her affection towards me as feruent as euer it was, mine owne will as apt to follow, as euer it was: Wherefore is this? I perceiue by this pleasure of the eies, my mindes to be mistaken, I see that by this vanity, that such thoughts as certain worme in me, I see thereby my vnderstanding blinded, my memory weakened, my senses rotten, and all my powers vnable to play but one part, which is pleasantly to wanton with my Spirituall. I see hereby all exercise of prayer, all respect of religion, all care of Godlinesse, vtterly extinguished in me. I see it leades the very pathway to perdition. I see Satanas the way to worke mine owne destruction: shall I then willingly worke mine owne destruction? shall I feede the beaste, which I know hath a deadly sting in it to hurt me? shall I frequent the pleasure, which I know will turne to poyson? shall I continue her company, which will conuert to my confusion: shall I with the Dogge redire ad vomitum? shall I with the Swine discendere ad infernum? shall I prefer a fayre wife before a vertuous life? my goddesse before my God? transitory pleasure before eternall blisse? No, let me first seeke my beloued, who is gone downe into his Garden to the beds of his Spicery to gather vp Lillies, & then shall I know how to loue my earthly beloued as I ought to do. First let me lay vp for my selfe treasure in Heauen, and then shall I inioy true pleasure in Earth. First let me seeke the Heauen-kingdom, and then shall I abound in Earthly blisse. First let me learne to serue my Lord aright, & then shall I serue my Lady without my vaine delight.

Vpon after this, this Gentleman gaue himselfe to such Godlinesse, that he gaue ouer all vayne delights of the flesh, reposing his chiefest pleasure in diuine contemplations: and fearing the sight of his sweet spouse to be a great hinderance to his heauenly cogitations, he altogether separated himself from her company, left friends and Country, and spent the remaynder of his life in pilgrymage and trauell.

You Gentlemen may learne hereby, not to waste too much

FINIS.